Dhamma Discourses on Vipassana Meditation

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Dhamma Discourses

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The Biography of the Sayādaw U Kundalābhivamsa

The Sayādaw was born in Waw Township, Myanmar in 1921. He became a samanera at the age of nine at Waw Monastery. He studied at various teaching monasteries, amongst which are the famous Shwe-hintha Forest Monastery and the Maydhini Forest Monastery.

He attained the title of Dhamma Lectureship in 1956, and another title of Dhamma Lectureship in 1958. He had taught Buddhist Scriptures to 200 monks daily at Maydhini Forest Monastery for 20 years. After having meditated under the tutelage of the late Venerable Mahasi Sayādaw for a year, he decided to teach meditation. He started the *Saddhammaransi Mahāsi Meditation Centre* in 1978; It is now catering for 150 yogis daily. The Sayādaw is a prolific writer and has published several Dhamma books. He is one of the Chief Advisory Sanghas in the Main Mahāsi Center, Yangon.

He came to Singapore to undergo a cataract operation during the months of May and June, 1992. He resided at the Buddhist Oasis of the Singapore Buddha-Yana Organisation (SBYO), situated at 15, Jalan Belibas, Upper Thomson, Singapore.

The book consists of three of his five dhamma talks given in SBYO during his stay.

Translator's Note

When the Sayadaw came over to Singapore, we requested the Sayadaw to give Dhamma talks at SBYO, and I had the privilege of translating his talks from Myanmar to English for the audience. Whenever I listen to the recorded tapes, their contents overwhelm me. It is never enough for me and the satisfaction I gain remains with each additional listening. I therefore wish to share this Dhamma with all non-Myanmar-speaking friends who are seeking to progress in Vipassana Meditation.

If anyone finds something amiss in this book, I apologise for the lack of skill in my English translation of the Sayadaw's preachings. If anyone gains some benefits out of this book, my forwardness in bringing out this book will be justified.

Most Sayadaws of Myanmar believe that explanation of Dhamma infused with Pali words is good. The Pali language is the most proficient in expressing the Buddha's Dhamma in terms of absolute truth (*paramattha sacca*); whereas other languages are more concerned with the sensual world (*kamasukhallika*). Also, if the yogi wishes to acquire the in-depth knowledge of the Dhamma, now is the chance for him to get familiar with Pali. That is why this book is flowing with Pali words.

The First Dhamma Talk

Dhamma talk given on the 27th of April 1992, at the SBYO by the Sayādaw U Kundalābhivamsa of Saddhammaransi Mahasi Meditation Centre, Yangon, Myanmar.

I shall talk on the subject of Vipassanā Meditation in three parts tonight:

Part 1 – How a yogi can enumerate the benefits of Vipassanā Meditation.

Part 2 – How *dukkha vedanā* (suffering) is dominant in the early stages of Vipassanā Meditation.

Part 3 – Detailed explanation of *Vedanupassanā Satipatthāna*.

How a Yogi can enumerate the benefits of Vipassana Meditation.

Assuming a yogi can manage one noting every second (in fact, a lot of notings per second is possible for most yogis), he can manage sixty notings in a minute, 3,600 notings in an hour. All these notings of Vipassanā Meditation are never wasted or lost in the mind process of the yogi. The strength of his Vipassanā Meditation will cumulate till he reaches Nibbāna.

When the yogi notes on the rise and fall of the abdomen according to the instruction of the late Venerable Mahasi Sayadaw, the following will happen:

At the moment of noting the rise of the abdomen, there is no chance for *lobha* (greed) to surface; lobha is longing for the other forms of mental consciousness. So, lobha ceases to exist. Attachment (*upadana*) caused by lobha will also cease to exist. Thus, all kamma incited by upadana are extinguished. And existence (*bhava*) cannot be formed. The *dukkha* (suffering) of old age, the dukkha of sickness, the dukkha of worry, and the dukkha of death; all these *samsara dukkha* cease to exist. In an hour of meditation, the yogi has eliminated 3,600 existences.

If the yogi sits down to meditate for an hour, even if his concentration is not deep enough for him to notice any benefit out of his sitting, he can feel certain that he has eradicated the possibility of 3,600 future existences. Thus his samsaric cycle is shortened.

How Dukkha Vedana (Suffering) is dominant in the early stages of Vipassana Meditation.

When a yogi passes through the first Vipassanā ñāna called *Ñāmarūpapariccheda Ñāna*,[1] the yogi has to practise bodily and mental restraint throughout the sitting so that he can sit without being distracted by body movement, and note without being distracted by the mind's wandering. Practising restraint on the mind so that it does not wander is suffering (*dukkha*). There is no enjoyment; only physical and mental dukkha.

When a yogi relentlessly continues noting, he reaches the second insight ñāna, called *Paccayapariggaha Ñāna*.[2] The yogi still has to discipline his mind as well as his body.

When he reaches the third ñāna, called *Sammasana Ñāna*,[3] the three characteristics, namely, *anicca*, *dukkha* and *anatta*, are very clear to the yogi. He has more suffering than in the previous ñāna. As soon as the yogi sits down, he experiences pain, nausea, itchiness, heaviness of the body, aches all over the body, etc. Dukkha is the dominant factor in that ñāna experience. The yogi has mental suffering as well as physical sufferings. He comes to feel that his body is a heap of dukkha.

Also, a yogi realizes that the *dukkha vedanā* is not permanent. The type (nature) of vedanā changes. The place of occurrence of vedanā also shifts. It is so impermanent – *anicca*. The yogi reflects, "I come to practice Vipassanā Meditation because I

1. The first ñāna is the knowledge of the reality of mind *(nāma*) and matter *(rūpa)*.
2. The second ñāna is the knowledge of causes and effects.
3. The third ñāna is the insight into the three characteristics of existence.

expect to find well-being. Now, it is not turning out as I had expected. I have no control whatsoever upon the happenings of this body – *anatta*".

As the yogi listens and follows his teacher's instructions attentively and faithfully, the yogi will find a change in his experience. He overcomes the dukkha and tastes the opposite experience. It is the fourth Vipassanā ñāna – *Udayabbaya Ñāna*.[4]

The body of the yogi becomes very soft, very light, very strong and very well-behaved. The yogi, who had needed to change his position a few times in his previous ñāna, now needs no change of position at all. The mind, as well as the body, is very well-behaved. Some yogis, who could sit through one hour in the previous ñāna stages, can now sit for two to three hours.

The conscious mind is doing its business of noting automatically. In the previous ñāna stages, the yogi had to try very hard to note the rising and falling inside the body. Now, the yogi reports to the teacher that he is just sitting to observe the automatic noting *kāyika dukkha* (bodily pain) as well as *cetasika dukkha* (mental suffering) are abundant in the lower ñāna stages. Now, the yogi has *kāyika sukkha* (bodily comfort) as well as *cetasika sukkha* (mental bliss). The yogi enjoys *pīti* (joy) and *sukkha* (comfort).

The type of pīti and sukkha that the yogi experiences at the Udayabbaya ñāna stage far exceeds in quality those of human

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4. The fourth ñāna is the insight into the rising and passing away of phenomena.

bliss; even better than those of the average celestial beings. In the Texts it is explained as follows:

> "The yogi who goes to a quiet sanctuary, who manages to cultivate a tranquil mind, and who is mindful of the arising and cessation of *nāma* and *rupa*; the yogi who can find danger in them; that yogi will enjoy the pleasures (pīti and sukkha of vipassanā) which exceed and are far better than those of human and of celestial beings."

The yogi who reaches the Udayabbaya Ñāna can enjoy his meditation. The teacher need not worry, nor encourage the yogi, as he is walking on the right path now. In accordance with his *paramita* (perfections), he is bound to reach Nibbāna. This ñāna is called the forerunner of Nibbāna. Therefore all yogis should strive to reach this ñāna at the very least.

Detailed explanation of Vedanupassana Satipatthana

It is necessary to distinguish between the three types of vedanā:

1. *dukkha vedanā*
2. *sukkha vedanā*
3. *dukkha asukkha vedanā* (*upekkha vedanā*)

In *dukkha vedanā* lies *dosa* (anger). In *sukkha vedanā* lies *lobha* (greed). In *upekkha vedanā* lies *moha* (delusion). The yogi must be able to obliterate, eradicate and cut off those three defilements in his meditation.

1. Dukkha Vedanā

In meditation retreats, dukkha vedanā is encountered first. In Sammasana Ñāna, bodily pains, headache, nausea, itchiness, all bodily dukkha, lead to the yogi's mental discomfort. The yogi wonders, "Why such troubles? How long must I suffer?" If the yogi can overcome this by meditation, that means he has managed to cut off his *dosa*-defilement.

In the Scriptures, it is stated as follows:

> "The yogi is compared to a man going into the forest to collect wood. When a thorn pricks his hand, he must take the thorn out of his hand first, before he carries on picking wood. If the man tries to ignore the thorn and carries on with his work, it will be just a waste of time. Likewise the yogi who faces intense dukkha vedanā but who carries on noting the rise and fall of his abdomen will be ignoring the

> most prominent feature in his meditation. His mind cannot be calm and dosa will arise in him. If he is afraid of all dukkha in the sea of samsāra, he must note hard on the dukkha vedanā, until the vedanā is overcome. Only then is he able to discard dosa. The yogi must prepare himself to be tolerant. "Patience leads to Nibbāna" is an old Burmese saying.
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> Once, an old monk tried very hard to meditate continuously throughout the night. He had very bad wind complaints in his stomach, so bad that he could not stand or sit. When lying down on the couch, he could not keep on meditating. He tossed and turned to relieve himself. His fellow disciples could only help him by covering him with his robes, which were disarrayed. One learned monk came in and said to the sick monk, "Oh venerable sir, monks are to cultivate the habit of tolerance, is it not so?". The sick monk replied, "*Sadhu*" (meaning well-said). The sick monk remembered to discard his dosa. He meditated with deep concentration, starting from the centre of his abdomen upwards. When his noting reached the midpoint of his chest, he reached the third Magga and third Phala. He passed away as a non-returner (*Anagami*). That is how patience leads to Nibbāna.

Following this example, the yogi should not worry whether he is going to suffer throughout the whole sitting. "*To note is my duty*" – is what he should reflect on. When the pain is too strong, the yogi should not grit his teeth, either. Too much industry can deviate his noting from the present. One must relax the body as well as the mind when vedanā is extreme.

There are three types of mental approach in that sort of situation.

The yogi says to himself:

- “*I hope I will overcome this pain at the end of this sitting, so that the pain will not be with me at the next sitting*”.
- “*I will work very hard this sitting. This pain cannot stay on but must disappear completely. Until that happens. I will not stop meditating*”.
- “*I will meditate to know the true nature of this pain*”.

The yogi with the first type of attitude is hoping for peaceful meditation (that is *lobha*). There will not be much progress. The second type has *dosa* (aversion). The third type is the right one.

When facing dukkha vedanā. the yogi should just be aware of it. With a relaxed mind and a relaxed body, the yogi of this third type can put his noting mind right on the present; right on the vedanā. He must not be anticipating the future, nor put too rough a mind on the present.

The yogi should try to find out, “*Is this pain on my skin, or is it within my flesh, or in my veins, or in the bones; where*?” With concentration, the yogi must watch the pain. Sometimes, the pain becomes worse, sometimes, the pain recedes. Sometimes, after four or five notings, either the intensity or the location of the pain changes. The yogi will conclude from his own experience that he cannot be continuously in pain: pain is changing with every noting. He feels encouraged and interested. He works harder.

After one or two notings, the change in the intensity or location of pain will be visible. Later, he will find that at every noting, it is changing.

The word, *'Udayabbaya'* in fact consists of two parts:

'*Udaya*'– understanding the nature of happening, arising, coming into being;

'*bbaya*' – understanding the nature of cessation, passing away of the phenomenon.

The yogi notices the arising of vedanā, as well as the passing away of vedanā. The succession of vedanā is so great and so speedy, that all that the yogi notices is the arising and then the passing away of vedanā, not the inflicting nature of suffering itself.

When the yogi industriously carries on, he reaches the fifth ñāna, *Bhanga Ñāna*.[5] The arising of the phenomenon is not distinct, just the passing away of the phenomenon is distinct. When the yogi notices the pain, as soon as he notes it, the pain ceases to exist. The yogi has no dukkha of the arising of the pain. Even the dukkha vedanā of passing away is not distinct. Vedanā is over-ridden by the power of the yogi's observation.

Some yogis report that there consists two points in each noting at that ñāna stage. When the yogi notes the pain, he notices:

1. the cessation of the pain, as well as
2. the cessation of the consciousness.

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5. The fifth ñāna is the insight into passing away: the perishable nature of composite things.

Some yogis say there are three points:

1. the cessation of painful sensation,
2. the cessation of consciousness, and
3. the cessation of the noting mind.

As the cessation comes so fast, the yogi is absorbed in the noting only. To note each cessation is so important to the yogi that the *dosa* (unhappiness triggered by the pain) is discarded (or ignored) already. His meditation is on the smooth path by then. One noting brings about one cessation. Vedanā is not permanent – *vedanā anicca*. Still, the yogi keeps on noticing the rapid succession of the cessation of the phenomenon. This is suffering – *vedanā dukkha*. He has no control over this matter. He cannot change the situation so as to ease himself a bit – *vedanā anatta* (non-self). Here, the yogi's noting has over-ridden (overwhelmed) the vedanā.

2. Sukkha Vedanā

When the yogi is facing (experiencing) the *sukkha vedanā*, it is so pleasing and so pleasant that he wants it to go on. This is termed in Pali as *raga-nusaya kilesa* (attachment towards the pleasant sensation). The yogi must be able to eradicate the defilement caused by the sukkha vedanā.

Sukkha vedanā can be experienced in the fourth ñāna stage. The yogi has the following:

- ☸ The buoyancy of mental properties, bouyancy of the body as well as of mind. By buoyancy, it is meant that the mental properties become light.
- ☸ The pliancy of mind and body.

- ☸ The fitness to work of mind and body.
- ☸ The proficiency of mind and body.

The yogi starts to enjoy one or a few of the five types of *pīti* (pleasurable interest of mind). From the joyous state of mind, is borne the *pītija-rupa* (pleasurable buoyancy of body). There arises *lobha-tanhā*, craving for more. The yogi feels attached to it. He expects and wishes to have sukkha vedanā at all notings. That is *raga-nusaya kilesa*. When the yogi comes across sukkha vedanā, he has to note it so as to see it (sukkha vedanā) as dukkha. Then only, lobha-tanhā will be discarded. Otherwise, the yogi's progress is going to be stationary for a stretch of time.

At the early stage of Udayabbaya, the yogi sees pleasant images in his mind; such as monasteries, stupas, Buddha images, celestial beings, gardens, all sorts of happy scenes. These are some forms of sukkha vedanā. As the ñāna matures, the yogi understands the arising of the phenomenon and the passing away (cessation) of the phenomenon. The beginning of the rising of the abdomen, as well as the ending of the rising of the abdomen, is clear to him. The beginning of the falling of the abdomen, as well as the ending of the falling of the abdomen, is clear. The middle part is not so clear to him anymore. As ñāna increases, the beginning of the rising of the abdomen as well as the cessation of the rising of the abdomen is clearer. The beginning of the falling of the abdomen as well as the cessation of the falling of the abdomen is clearer. Later on, he notices the successive arising and successive cessations of the rising of the abdomen. He notices the successive arising and successive cessations of the falling of the abdomen. By then, his Vipassanā ñāna is very strong and powerful.

Whichever phenomenon the yogi notes, the phenomenon arises successively and then passes away successively. The arising of the phenomenon as well as the passing away of it is very distinct to him.

The yogi should note mindfully that, "it is peaceful" when he notices the experience of peacefulness of his body. If the peaceful state of mind is more distinct, he must note it, too. Then the yogi will realize that as peacefulness of mind occurs, it ceases to exist at the immediate noting of it. Whatever the yogi notes, all phenomena cease to exist. It is so much and so fast. Buddha explained that, in the duration of one flick of an eyelash, there arises several trillions of consciousness. Some yogis may not be able to cope with occurrences individually, they must then try to be aware of (or know) roughly. To be able to catch up with the stream of consciousness, the yogi finds it *dukkha* (suffering). This is the ripe stage of Udayabbaya Vipassanā Ñāna. He finds that sukkha vedanā is in fact dukkha. He manages to get rid himself of the *Rāga-nusaya kilesa*.

3. Upekkha Vedanā

The Pali word '*upekkha*' is translated as 'indifference'. It is sometimes called '*asukkha-adukkha Vedanā*'. The defilement attached to it is *moha* (delusion). When the yogi reaches *Sankharupekka Ñāna*, the yogi is able to detach himself or feel indifferent towards all sankharas (mental formations). In the Sayadaw's meditation centre, yogis reported that:

- ☸ The rising of the abdomen and the falling of the abdomen are happening by themselves.

- The noting mind is working by itself. it is as if the yogi sits there watching the spontaneous occurrences.
- Noting is so easy. The yogi is able to note all that is appearing. It is so easy that *moha* (delusion) sets in. The yogi does not realize the cessation of the phenomenon. As it is very comfortable, the yogi's mind dwells on the upekkha vedanā. The yogi must be very careful.

Sankhārupekkha Ñāna[6] starts from Bhanga Ñāna. The yogi should be able to see the cessations of phenomena. However, the yogi at times may find his noting easily flowing but may not find the cessations of phenomena at all. The teacher has to tell the yogi to put in more industry; to watch more closely. Then the yogi can find the quick cessation of the rising of the abdomen. He will find the fast cessations of the rising of the abdomen, as well as the fast cessations of the noting consciousness. When the yogi is noting that he is sitting, the manner of his sitting ceases to exist, then follows the cessation of his noting mind. When the yogi is noting the touch of his body, the manner of his touch ceases to exist, followed by the cessation of his noting consciousness. All the phenomena, when noted, cease to exist. All the phenomena are not permanent. All *rūpa-dhamma*, as well as all *nāma-dhamma* are not permanent. The moha is discarded from the mind of the yogi. Upekkha vedanā is difficult to note. The yogi must come back to the body, where the upekkha vedanā arises.

6. Sankhārupekkha Ñāna is the insight arising from equanimity.

If the yogi can find *anicca* (impermanence) from the upekkha vedanā, he has overcome the *moha-kilesa*. In the Scriptures, upekkha vedanā is explained with a simile:

> In the forest, while a man was elsewhere, a deer walked over the man's seat. When he came back, the deer was no longer in the vicinity. But he saw the footprints of the deer walking towards the seat, as well as the footprints walking away from the seat. The man could conclude from those two sets of footprints that a deer had walked over his seat. Upekkha vedanā is like that. The incoming footprints are similar to those of dukkha vedanā of the yogi. The outgoing footprints are like those of sukkha vedanā. Upekkha vedanā is between dukkha vedanā and sukkha vedanā.

The yogi should attach his noting seriously on his body to find *upekkha vedanā*.

The Second Dhamma Talk

Dhamma talk given on the 6th of June 1992, at the SBYO by the Sayādaw U Kundalābhivamsa of Saddhammaransi Mahasi Meditation Centre, Yangon, Myanmar.

Today's talk is on the fundamental precepts laid down for regulating the conduct of Buddhaís disciples – who have been admitted as Bhikkhus and Bhikkhunis in the Order. For twenty years, after the establishment of the Order, there was neither injunction nor rule concerning *āpati* (offences). The members of the Order of the early day were all Ariyas, the least advanced was a stream-winner. There was no need for prescribing the rules relating to grave offences. *Ovada Patimokkha* (the exhortations concerning the Rules of the Order) was the only one existing.

Today, the Sayadaw is going to talk on the subject '*Ovāda Pātimokkha*'. *Ovāda* – the Teaching of Buddha; *pāti* – those who listen to it; *mokkha* – will escape from the sea of Samsara.

It is divided into four chapters, as follows:

Part 1 – *Khanti* (Patience)

Part 2 – *Nibbāna* (Enlightment)

Part 3 – *Sabba Pāpaca Akarana Ducarita*
(Deeds of bad conduct)

Part 4 – *Kusalaca Upasampadā Puñña-kiriya-vatthuni*
(Items of meritorious actions)

Khanti (Patience)

'*Khanti*' is a noble habit. The yogi who aims to taste the bliss of Nibbāna must cultivate the habit of khanti towards:

- ☸ the disturbances from the outside world, as well as
- ☸ the sufferings within himself.

Only then can he develop *samādhi* (concentration) to find insight in his vipassanā meditation.

Outside disturbances are numerous, such as mosquitoes, sun, heat, wind, as well as gossip and slander from his neighbours. Inner sufferings are numerous, too, such as pain, headache, itchiness, nausea, etc. The yogi needs to tolerate his pain while meditating, with a determination that he will carry on even if he were to die from the pain.

How can the yogi train himself to tolerate the disturbances? He can do so by:

1. Cultivating the attitude of khanti, and
2. Vipassanā meditation.

Cultivating the attitude of khanti

Cultivation of the attitude of khanti will yield the yogi the following good results:

a. Respect from others.
b. Having no enemies.
c. Being without fault in whatever he does.
d. Having good *nimitta* (signs) when dying.
e. Reaching at least the deva plane in his next existence.

On the other hand, if he does not cultivate khanti, the yogi may lose his patience and:

a. Be hated by most people.
b. Have many enemies.
c. Be faulty in his actions.
d. Have an unhappy state of mind.
e. Reach the four suffering states after he passes away.

Vipassanā meditation

By practising vipassanā meditation, the yogi can face the outside, as well as the inner sufferings. The yogi is instructed to be mindful of all feelings. The yogi will react to unfavourable feelings such as mosquito bites, by merely noting, ëbiting, biting, biting’. When feeling the intense heat, the good yogi will note the warm sensation in his body. He notices the passing away of the warm sensation. The cessation of the warmth is of prime interest for the noting yogi. He ceases to react to the heat. When others are blaming him, he is noting it as “*hearing, hearing, hearing*”. The yogi who reaches Bhanga Ñāna will merely be aware of the passing away of one single vowel after another. The noting mind for that single sound will perish, so also the conscious mind. The blaming words bring no meaning whatsoever to the mindful yogi. He is noting as, and when, it occurs. When the yogi with eight precepts feels hungry in the evenings, he notes his hunger. When he reaches Bhanga Ñāna, some of his minor physical illnesses can be cured. As he notes, “*pain, pain, pain*”, the pain ceases to exist at the point of noting, so also the noting mind. One noting brings about one cessation. The perishable

nature of all the phenomena is the major imprint in the mind of the yogi. Bliss of Nibbāna is now within his grasp.

Once, an old man who had been the father of Buddha in the previous five hundred existences, grew sickly. He was over ninety years of age and knew that he had one last chance to see Buddha. He went and told Buddha that he was getting old and sickly; he would never get well again; and asked Buddha to give him one last teaching. Buddha told the old man that no one was free from disease and old age. If someone said he was free from disease, it would only be that he did not know himself well. He was just foolish. But the teaching is: "*Let it be painful in your body, do not let it be painful in your mind*".

On the way out of Buddha's monastery, he met the Venerable Sariputta. The monk noticed the brightness of the man's eyes. Knowing that the old man loved Buddha like a son and was very close to Buddha, he asked the man about the teaching. After hearing it, the monk supplemented the whole teaching given by Buddha as:

1. "Some feel pain in the body, as well as in the mind".
2. "Let it be painful in the body, but not in the mind".

The first type of persons are those who do not have the insight that differentiates between *nāma* and *rūpa*. They do not understand the concepts of the five constituent aggregates of:

1. The body (*rūpa*)
2. The sensation (*vedanā*)
3. The perception (*saññā*)
4. The volitional activities (*sankhāra*)
5. The consciousness (*viññānam*)

2–5 comprise *nāma*.

When ‘the body is suffering’ of its own accord, the yogi thinks that ‘he’ is suffering. When ‘the vedanā’ is reacting of its own accord, the yogi thinks that ‘he’ is reacting. When ‘the saññā’, ‘the sankhāra’, ‘the viññānam’ are reacting of their own accord, the yogi thinks that ‘he’ is reacting.

If the yogi understand nāma and rūpa, he will feel painful only in his body, not in his mind. Twenty kinds of *attaditthi* are totally destroyed from the yogi’s mind. Sometimes, the yogi reports to the Sayadaw that the pain is one thing, and the noting mind is a separate thing. Some even report that the pain seems to be outside the body, somewhere else.

When the yogi reaches Bhanga Ñāna, one noting brings about one cessation. The yogi is not disturbed by the pain. Although the yogi’s body has pain, the mind of the yogi, which is concentrating on catching up with the process of cessation is not painful.

Nibbāna (Enlightenment)

Nibbāna is the most noble dhamma, the audience here is striving to reach Nibbāna. Some wonder whether it really is there. Nibbāna cannot be seen with the eyes. Just as air cannot be seen by us, but everyone knows that it is there.

How can we see Nibbāna? By practising Vipassanā Meditation. When the yogi reaches the *Magga* (path) and *Phala* (fruition); the yogi sees Nibbāna. It is appropriate to explain the series of Insight Knowledge (*Vipassanā Ñāna*) as follows:

The First Insight: Nama-rupa Pariccheda Ñāna

When the yogi enters the meditation centre to note on the rise and fall of his abdomen; he thinks that 'his' abdomen is rising, 'his' abdomen is falling. 'He' is noting. When noting the sense of touch while sitting, 'his' body is sitting and touching, and 'he' is noting. As concentration increases, he will find that the manner of the rising of the abdomen is one separate entity, and the conscious mind knowing the rise of the abdomen is another separate entity. The phenomena such as rising, falling, sitting, touching are *rūpa-dhamma* which do not have consciousness. The noting mind is *nāma-dhamma*. Some foreign yogis reported to the Sayadaw that, in the early days of their retreat, there was just themselves, one and only one. Now, it seemed there were two of themselves all the time.

Having reached the first ñāna, the wrong view of the concept of 'I', (*sakkāya-ditthi*) is destroyed. The yogi understands that the terms such as 'I', 'he' are *lokavohāra* (conventional usage).

The Second Insight: Paccaya Pariggaha Ñāna

All phenomena such as the rise of the abdomen, the fall of the abdomen, sitting, touching – all happen first; the noting consciousness follows to note the above bodily phenomena. The bodily phenomena are the causes, and they cause the mind to notice. The noting mind is the effect.

Some yogis experience variations in the pattern of the rising or the falling of the abdomen; the abdomen does not rise up straight towards the front. Sometimes, it rises nearer to one side of the body in a lopsided manner. Sometimes, it rises towards the back of the body. Sometimes, it is rotating while rising. Sometimes, the yogi notices that the rise occurs at the top of his head, sometimes on his hand.

The changing mode of rising is the cause. The noting mind following is the effect. The yogi who understands that can be called '*Cula-sotapanna*' (one whose future is ensured in the sense that his next existence will not be in an *apaya* region). It is much to be striven for. He achieves supportive results out of the Buddha's *sāsana*. He is sure to be in *sugati* (a happy state) in his rounds of rebirth. Whatever other religions say about his practice, he will not be shaken.

Some believe that things happen naturally without cause. It is termed *ahetuka-ditthi* (causeless belief). The yogi will never accept that. He knows that the disparity between poor and rich must have some cause.

Some believe that all beings are created by the Brahma, or Creator. It is termed *visama-hetuka-ditthi* (unequal belief in creators). In fact, if the Brahma had created all beings, the Brahma, being full of *metta* (love and compassion) would have

wanted all beings to be the best. But some are very wealthy, very beautiful, and of noble mind; whereas some are very poor, very ugly and of a wicked disposition. The cause which is metta from the Brahma, has the effect of disparity. The cause and the effect are not in balance. The yogi will not accept that. The yogi knows by his meditation that, if he cultivates a noble attitude, his behaviour, his manners will all be pleasing and pleasant. When he is defective in his attitude, his actions, his looks will be coarse and ugly. He will not believe in the concept of creation. People are rich now, due to their past good kamma. He will avoid doing evil deeds and he will choose to do good deeds. Therefore, his present kamma is all good kamma. He will not go to the *apāya*-regions (woeful states) in his next life.

The Third Insight: Sammāsana Ñāna

The yogi faces all types of pains, aches, nausea, stomach-aches, shaking of his body, swaying of his body throughout his meditation. He faces mental as well as physical suffering. He feels that his *khandha* (body) is a load of suffering (*dukkha*). He also finds that suffering varies and changes places. Suffering itself is not permanent (*anicca*). The yogi feels that although he came to meditate to find peace and bliss, at that moment, he cannot obtain, nor create, what he had anticipated. He has no say in the matter. His khandha is not responding to his desire (*anatta*). *Sammāsana ñāna* is explained as the knowledge of investigation of the three characteristics of composite things.

The Fourth Insight: Udayabbaya-Nupassana Ñāna

The yogi does not have physical pain anymore. Therefore, the mind also is free from suffering. The yogi's body as well as his mind are light, soft, pliant and well-behaved. Those who used to change positions two times during one sitting, may need no change of position at all. The sense-objects and the noting mind are very compatible. The yogi enjoys physical well-being as well as mental well-being. He enjoys bliss (*pīti*). He sees light, colours, celestial beings, monasteries, stupas, etc. These are the manifestations of early *Udayabbaya ñāna*.

As insight matures, the yogi notices the arising and then the perishing of the rise of the abdomen. He notices the arising and then the perishing of the fall of the abdomen. All phenomena have two parts, coming into being and then passing away. The yogi is happy because he can note all. *Udayabbaya ñāna* is explained as the knowledge of rising and passing away of phenomena.

The Fifth Insight: Bhanganupassana Ñāna

This ñāna emphasizes the perishable nature of all phenomena. The beginning of the rise of the abdomen is not clear to him any more. Only the passing away of the rise of the abdomen is distinct. While walking, he cannot find the beginning of his lifting the foot, nor the beginning of his movement forward, nor the beginning of the downward motion of his foot. He notices the end part of his lifting, the end part of his forward movement, and the end part of his downward press. Ending of all phenomena is distinct. The sense-object as well as the consciousness perish all the time. He does not find any form or matter in his khandha (*body*). This is called 'strong and

successful’ Vipassanā. He cannot find anything permanent in his khandha (*anicca lakkhana*). The flux of cessation is so much and so fast that he finds suffering (*dukkha lakkhana*). He cannot prevent nor correct it (*anatta lakkhana*). *Bhanga ñāna* is explained as knowledge which reflects on the breaking up or perishable nature of composite things.

The Sixth Insight: Bhayanupassana Ñāna

Whatever the yogi notes, it just perishes. The yogi feels afraid of his khandha. This *ñāna* is explained as knowledge of the presence of fear of composite things.

The Seventh Insight: Ādīnāvanupassana Ñāna

Since all phenomena out of his khandha perish all the time, he begins to find his khandha as a decaying, rotting heap. He finds fault with it. *Ādīnāva ñāna* is explained as knowledge which reflects on the danger of composite things.

The Eighth Insight: Nibbidānupassana Ñāna

The yogi feels disgusted with his khandha. He wants to discard it very much. This ñāna is explained as the knowledge which reflects on feelings of disgust aroused by composite things that are dangerous.

The Ninth Insight: Muñcituka-Myatā Ñāna

The yogi does not wish to go on noting. He wants to discard his meditation.This ñāna is explained as the knowledge of the desire for release from composite things which cause feelings of disgust.

The Tenth Insight: Patisankhānupassana Ñāna

The yogi finds that he cannot stop just like that. He feels that he has to go on noting. So, he carries on with his meditation. In the Text, this situation is explained with a simile.

A man went to a shallow pond, taking a net with him, to catch fish. He threw the net into water. He saw movements inside the net. He bent down and put one hand under the net to seize the fish. He held the fish tightly and brought it out of the water. Then, he realized that it was not a fish, but a poisonous snake with three stripes on its neck. He felt frightened. He wanted to discard it, but he could not simply drop it there. He felt fed up of holding it, so he took a deep breath. He held his hand very high, aimed well and then threw the snake to the farthest distance.

Similarly, the yogi finds that his khandha is like a poisonous snake. The three stripes on the neck of the snake are the three characteristics of composite things. At this ñāna stage, pains, aches, dukkha vedanā appear again. However much he puts in effort to concentrate, the yogi finds that he wishes to change position very often. His mind is restless; also, his body is restless. He requires a lot of encouragement from the teacher. If the yogi doggedly carries on his hard work, he will reach the next ñāna soon.

The Eleventh Insight: Sankhārupekkha-Ñāna

Suddenly, the yogi who felt that he was nearly failing, finds that he can meditate again. All sense-objects as well as the noting mind are doing their work spontaneously again. As time goes on, noting become very soft and subtle. The yogi can go

on noting for two to three hours at a stretch. He does not feel frightened. He is not suffering. He can face all phenomena with equanimity.

Some serious ailments of yogis, when they reach this ñāna, are cured completely. His vipassanā is recognized as of standard. This ñāna is explained as the insight arising from equanimity.

The Twelfth Insight: Anuloma-Ñāna

Buddha said this ñāna is worthy of reaching Magga and Phala. It happens in a very short duration. It is an adaptive knowledge which rises in connection with the Four Noble Truths.

The Thirteenth Insight: Gotrabhu Ñāna

The linkage to being a common worldling (*puthujjana*) is totally cut off. The yogi becomes a member of the distinguished Noble Men (*Ariya*). A yogi reports that he feels as though he is coming out of a region which is full of misery and which is burning, and then entering a region which is very cool and very peaceful. Just one noting in this ñāna can mature the concentration of the yogi to move on to the next ñāna.

The Fourteenth Insight: Nibbāna

In this ñāna, defilements which take the yogi to the four suffering states have been broken off. Some defilements are completely destroyed. The sense of self doubt, scepticism, a misunderstanding of rules and rituals and disciplines will be cut off.

There is no happening. There is no awareness of anything. Feeling and awareness suddenly cease. The sense-objects and the noting mind both cease to function in the state of Nibbāna. The first cessation of sensation is *Gotrabhu Ñāna* and it has Nibbāna as its object. It lies between the mundane and supramundane existence. The next cessation of sensation is *Magga Ñāna* and it has Nibbāna as its object. It is supra-mundane. Defilements are eradicted. The final cessation is called *Phala ñāna*; it has Nibbāna as its object. It is Supramundane. In Phala Ñāna, Nibbāna can be experienced again and again. That is how the yogi comes and sees Nibbāna himself.

Sabba Pāpaca Akarana Ducarita
(Deeds of Bad Conduct)

In this chapter, *Ovadana Patimokkha* requires monks

- ☸ not to kill others.
- ☸ not to ill-treat others.

It is only for monks, whereas for lay disciples, the following points are required – *sabba papaca akarana*:

sabba – every; *pāpa* – evil-doing; *akarana* – non-action

One must not do ill. One must avoid doing evil (*ducarita*). There are ten types of *ducarita* in brief.

Kaya-ducarita (physical wrong doing)

1. *Pānātipāta*: injuring and killing living beings.
2. *Adinnādāna*: taking or destroying animate and inanimate properties which have not been given.
3. *Kamesumicchācāra*: committing sexual misconduct.

Vaci-ducarita (verbal wrong doing)

4. *Musāvāda*: telling lies.
5. *Pisunavācā*: backbiting and calumny.
6. *Pharusavācā*: using abusive language.
7. *Samphappalāpa*: taking part in frivolous conversation.

Mano-ducarita (mental wrong doing)

8. *Abhijjhā*: covetousness.
9. *Byāpāda*: malevolence.
10. *Micchāditthi*: wrong views.

The first four types of wrongdoing are understood by most Buddhists. The fifth type is malice (*pisunavācā*). By your speech, if it could cause dissension between friends – that speech is pisunavācā. It is not beneficial at all. Furthermore, so as to create a good impression of yourself, if you speak out and if that speech causes a bad impression of others – that speech would be considered pisunavācā. Even monks have to be careful about it. Monks cannot say, "Only their school is of good *sila* and high *samadhi*; others' schools are not of this standard of sila and samadhi". That is pisunavācā. Some families say – "Only their family members are of good conduct. Other families are deficient in conduct". That is pisunavācā.

The sixth type of wrongdoing is to use abusive language. Sometimes, parents speak harshly to teach their children. Meditation teachers use harsh speech to impress upon their students the importance of meditation. These types of speech are not considered as *pharusavaca*.

To illustrate: once, a mother got into a harsh argument with her son. The son decided to leave the house. Not wishing him to leave, the mother said that he may encounter a buffalo on the street, and get knocked down by it. The son left the house, and came across a wild buffalo crashing down on him. He immediately remembered his mother, and said, "if my mother said those words without really intending it to happen; may

this buffalo go away!” The animal suddenly turned away from him. Despite her harsh speech, her intention (mind) was kind. It is, therefore, not considered as *pharusavācā*.

Generally, an action is considered as pharusavācā if both the speech and the intention (mind) are harsh.

Sometimes, people with harsh intentions, use soft and polite speech. Nevertheless, this is also considered to be *pharusavācā*.

To illustrate: once, a king was giving an audience to several princes from neighbouring countries. A criminal had been caught at that time. The king had ordered, beforehand, that the criminal must be brought to him immediately, as soon as he had been caught. The king pleasantly told the guard to take the criminal to the forest and to let him sleep. The order actually, was to put the criminal to death in the forest! Despite his seemingly pleasant words, the king’s intention (mind) was harsh. It is, therefore, considered as *pharusavācā*.

The seventh type of wrongdoing is *samphappalāpa*. Conversations which do not bring about benefit for *loka* (the world, the population), as well benefit for Dhamma, are considered samphappalāpa. Poems and song about men and women are in that category.

The eighth type is covetousness; to be jealously eager for the possession of something, especially the property of another person.

The ninth type is *byāpāda*; wishing evil to others, which can bring about their decline.

The last type is *micchāditthi* (wrong views). Some people think that killing does not bring about ill-effects on the killers. They do not believe in the Law of Cause and Effect. They do not believe in the Law of Kamma.

Buddha forbids his disciples to commit any of these ten kinds of immoral conduct. All kinds of livelihood and all kinds of physical, verbal and mental actions that involve immoral conduct, are bad volitional actions.

These ten types of misconduct can be enlarged to forty. For example, the first misconduct *panatipata* (killing others) can be expounded as follows:

1. Killing personally.
2. Persuading, or hiring others to kill.
3. Praising the benefits of any act of killing.
4. Feeling happy when hearing of the killing.

Kusalaca Upasampada Puñña-Kiriya-Vatthuni (Items of Meritorious Actions)

Kusalaca Upasampadā: *kusalaca* – meritorious, *upasampadā* – undertaking. The yogi must try to be full of meritorious actions.

Avoiding all *ducarita* is called *sucarita*. It is *kusalā* (meritorious action). The Dhamma that the yogi must live by is composed of the following ten items of meritorious action (*puñña-kiriya-vatthuni*). They are:

1. *Dana* (giving)
2. *Sila* (morality)
3. *Bhāvanā* (meditation) – *samatha* & *vipassanā bhāvanā*
4. *Apacayana* (paying reverence to the sanghas and the elders)
5. *Veyyavacca* (attending to the needs of ceremonies concerning Buddha, Dhamma, Sangha; and to the needs of elders)
6. *Pattidāna* (transferring of merits to others)
7. *Pattānumodana* (feeling delightful and accepting the sharing of merit)
8. *Dhamma savana* (listening to Dhamma)
9. *Dhamma desanā* (exposition of Dhamma)
10. *Ditthijukamma* (making one's views correct). *Ditthijukamma* – means the yogi believes that:

    ☸ If he has meritorious deeds, he will enjoy the benefit of his deeds in this life, in future lives, until reaching Nibbāna.

- ☸ If he has ill-deeds, he will face the bad effects of his action in this life, in his future lives. He will go to hell.

These 10 items of meritorious actions can be enlarged into 40 detailed categories. For example, the first action, *dana,* can be practised as follows:

1. Doing dana personally.
2. Organizing others to do dana.
3. Talking about the merits of dana. The benefits can be seen in this life; in future lives until reaching Nibbāna.
4. Feeling happy to see the dana-acts of others. Admiring that others can share.

The benefits of *dana* are:

- ☸ Longevity in this life, as well as in future existence.
- ☸ Beauty.
- ☸ Happiness and health.
- ☸ Attendance (good friends)
- ☸ Being able to manage his belongings.

The practice of the second action *sila* – will bring forth the following benefits:

- ☸ Ease in acquiring wealth.
- ☸ Fame (popular with everyone).
- ☸ Respected by everyone in all circumstances.
- ☸ Good nimitta on nearing death.
- ☸ Reaching the deva plane in his next life.

The Third Dhamma Talk

Dhamma talk given on the 17th (Vesakha Day) of May 1992, at the SBYO by the Sayādaw U Kundalābhivamsa of Saddhammaransi Mahasi Meditation Centre, Yangon, Myanmar.

The most important of the Buddhist festivals is Vesakha (sometimes written as Vesak). Vesak is the name of an Indian month, the month of May. It was the month, upon the full moon of which, the four important events pertaining to Gotama Buddha took place. On that day, all Buddhists do a lot of meritorious acts in commemoration of our Gotama Buddha.

Part 1 – The Day of Aspiration.

Part 2 – The Day of Birth.

Part 3 – The Day of Enlightenment.

Part 4 – The Day of Parinibbāna.

The Day of Aspiration

A hundred thousand aeons and four incalculable ago, the Dīpankara Buddha had arisen in the world. During that time, there lived an ascetic by the name of Sumedha. Having been absorbed in the ecstasies of the *Jhanas* that he had attained, he did not realize either the coming of Dīpankara Buddha to the human world, or the birth of the Buddha, or the enlightenment of the Buddha, or the preaching of the First Discourse *Dhammacakkappavattana Sutta*.

One day, Dīpankara Buddha, together with four hundred thousand monks, was invited to visit a city. The inhabitants of that city hurriedly tried to clear and decorate the road. Sumedha, the ascetic, was coming out from his hermitage ground. He was traveling through the sky and noticed the people clearing the way. He descended to the ground to ask the reason why. He was told of the coming of Buddha. Upon hearing the word "Dīpankara Buddha", he was overwhelmed with joy. He knew by his intuitive knowledge that he could benefit a lot from this Buddha, and that he could reach Nibbāna at the feet of this Buddha. He asked the people to give him one section of the road to clear. The place allotted to him was covered with muddy water and extremely hard to clear. He was not able to clear his section in time, but when he saw Buddha approaching the place, Sumedha decide to throw himself flat on the ground, loosening his hair and spreading the antelope's hide over his body. He had offered himself as a bridge for the Buddha and the four hundred thousand monks to walk over. Suddenly, the idea struck him that he could reach Nibbāna in this Dīpankara Buddha's Sasana. However, for

such a man as able as he was, he could not find much satisfaction for himself to swim alone across this sea of Samsāra. Like the Dīpankara Buddha, he would strive to attain the utmost self-awakening (namely, *Sabbannuta Ñāna*) first, so that he would be able to pull out the populace, humans as well as devas, from the sea of Samsāra. Only afterwards would he attain parinibbāna himself.

This way seemed more suitable for him, rather than becoming enlightened right at the feet of Dīpankara Buddha. He laid himself down and made the resolve for Buddha-status.

Dīpankara Buddha knew of the resolve of Sumedha and also that Sumedha had accumulated enough *paramita* (perfections). So, Dīpankara Buddha declared to the assembly that when a hundred thousand aeons and four incalculable had passed, this ascetic would become the Buddha named Gotama. This happened on the Vesak Day.

The Day of Birth

On the full moon day of May, in the year 623 B.C., the Queen Mahamaya was on the way to visit her father's kingdom, carrying in her womb the ten-month-old Bodhisatta. Between the two cities, there was a pleasure-grove of Sal trees, called Lumbini Grove. The grove was full of flowers, from the ground to the top-most branches of the trees. She reached out and grabbed hold of one of the branches. Immediately, her labour pains started. While standing up, and keeping hold of the Sal tree branch with her right hand, her delivery took place. The newly born child walked seven paces towards the north. Then he halted and exclaimed thus:

> "*Aggo-hamasmi lokassa*
> *Jettho-hamasmi lokassa*
> *Settho-hamasmi lokassa*
> *Ayam antimā jāti*
> *Natthidāni punabbhavoti*".

> "*The chief am I in the world*
> *There is no equal to me*
> *I am supreme*
> *This is my last birth*
> *No rebirth for me*".

He uttered the above five sentences on the full moon day of Vesak. All buddhists celebrate Vesak day, feeling a great indebtedness to the compassionate Buddha who has shown us the Path of Enlightenment.

The Day of Enlightenment

On the full moon day of Vesak, the Siddhattha Gotama attained the Buddha-hood. In the first watch of the night, there dawned on him the first knowledge. It is called *Pubbenivasanussati Ñāna* (The Reminiscence of Past Birth). He recollected his previous births in all their details and special relations.

In the second watch of the night, there dawned on him his second knowledge. It is called *Cutupapata Ñāna* or, sometimes, *Dibbacakkhu Ñāna* (The Perception of the Disappearing and Reappearing of Beings). He started to concentrate on the death and the rebirth of beings. He saw that beings, whose deeds, words and thoughts are not right and who reproach noble ones and accept false beliefs, are born after their death in bad states such as hell. He also saw, on the other hand, the birth in good states, such as deva planes, of beings who are of right deeds, words and thoughts; and who honour the noble ones and accept right beliefs. He also saw that beings are born according to their actions, words and thoughts.

In the last watch of the night, the third knowledge dawned on him. It is called *Asavakkhaya Ñāna* (The Comprehension of the Cessation of Corruptions). He realized suffering in its entirety; then the cause of suffering; then the cessation of suffering; and finally the path leading to the cessation of suffering. He realized the flowing defilements in their entirety, the cause of defilements, the cessation of defilements and the path leading to the cessation of defilements.

At the dawn of the full moon day of Vesak, the Buddha attained full enlightenment – *Sabbanuta Ñāna*. All Buddhists celebrate Vesak Day, showing utter joy for the Buddha.

The Day of Parinibbāna

After having preached the Dhamma to all beings for the space of forty-five years. Buddha entered Nibbāna on the full moon day of Vesak. The Buddha entered the Sala Grove of the Malla Kings at Kusinara. He asked the Venerable Ananda to prepare a couch with the head pointing to the North, between the Twin Sala trees. He then laid himself down and entered Parinibbāna.

There exist three utterances of Buddha. They are called "*Buddha Vacana*". No Buddha in his time has omitted making them.

1. Pathama Buddha Vacana

The first utterance was exclaimed when he attained full enlightenment.

> "*Anékajāti samsāran sandhāvassam anibbisam*
> *Gahakārakam gavésanto dukkhā jāti punappunam*
> *Gahakāraka, dittho'si puna geham na kāhasi*
> *Sabbā te phāsukā bhaggā gahakutam visamkhitam*
> *Visamkhāragata cittam tanhānam khayam ajjhagā*".

> "Through the endless round of birth and rebirth,
> Seeking in vain, I hastened on,
> To find who framed this edifice.
> What misery! – birth incessantly!
> O builder! I've discovered thee!
> This fabric thou shalt ne'er rebuild!
> Thy rafters all are broken now
> And the pointed roof lies demolished!

This mind has demolition reached,
And seen the last of all desire!"

2. Majjhima Buddha Vacana

The middle utterance was all the Dhamma that he expounded during his forty-five years of Buddahood, namely 84 thousands of *Dhammakhanda*, i.e. the *Tri-pitaka*.

The Tri-pitaka consists of:

1. *Sutta Pitaka*
2. *Vinaya Pitaka*
3. *Abhidhamma Pitaka*

Sutta Pitaka is for the benefit of lokiya (*mundane*) and lokuttara (*supramundane*). It shows the good ways for people to take up. It varies a lot, according to the paramita of the individual listener. If the yogi is of high paramita, the sutta will be on the subject of meditation to help him reach Nibbāna. If the yogi is a beginner in the Dhamma Path, the sutta will involve subjects such as *dana* and *sila*.

The ***Vinaya Pitaka*** consists of rules and orders laid down by the Buddha himself for the sangha and all noble beings to follow. Acts that the sangha, as well as all beings should refrain from doing – so as to avoid causing mental faults, verbal faults and physical faults – are all laid down. But mostly, it concerns physical and verbal actions. The sangha has 227 codes of conduct to follow, in general. If explained in detail, it would expand to over ninety billions of physical verbal rules. Vinaya Pitaka does not consider the mental faults.

The other two Pitakas deal with mental correctness. *Āpati* (offence) for the sangha, is caused only when committed verbally or physically. Because if āpati includes mental behaviour too, it would be extremely difficult for most people to enter the Order and to remain as sangha, and to carry on teaching Dhamma in the Sāsana.

Abhidhamma Pitika – the teachings in this Pitaka surpass those of the Sutta Pitaka. In Sutta Pitaka, there is just a short mention of the subjects about five aggregates, twelve *āyatana*, eighteen *dhātu*, four *Satipatthāna* and *Paticcasamuppada*. *Abhidhamma*, as the term implies, is the Higher Teaching of the Buddha. It is the ultimate teaching (*paramattha desanā*). Both mind and matter are scientifically analyzed. Intricate points of Dhamma are clarified. To wise truth-seekers, Abhidhamma is an indispensable guide. It is extremely helpful to comprehend fully the words of Buddha.

3. Pacchima Buddha Vacana

The last utterance – while lying down on a couch in the Sala Grove of the Malla kings, before he entered Mahaparinibbāna, Buddha requested the Venerable Ananda to assemble all the bhikkus and exhorted them to practise the doctrines that he had taught – in order that the religious life might last long.

> "*Handa dāni bhikkhave, āmantayāmivo;*
> *Vayadhammā sankhāra,*
> *Appamādena sampādetha*."
>
> "Come now, monks, I address you;
> Component things are subject to decay,
> Strive with earnestness".

These were the last words of Buddha. All sankhāra, all dhamma are subject to decay. The only thing which is not subject to decay is Nibbāna. Therefore, Nibbāna is sometimes called *amata* (decayless state). Buddha asked all his bhikkus not to delay in their practice towards Nibbāna. "*Do not forget, practise with earnestness*" was the last utterance of Buddha. They are the most important, the most valuable words uttered by Buddha. The ordinary unforgetfulness is when the yogi practises *dana*, *sila* and *samatha bhāvanā*, which will lead him towards human wealth, celestial wealth and Brahma's wealth. The real intention of the true meaning of 'unforgetfulness' is for us not to forget the Satipatthāna Vipassanā Meditation.

For all those hundred thousand aeons and four incalculables, the Bodhisatta had strived and fulfilled all the *paramita*. The reason for his effort was not merely to give the populace the wealth of men, devas and Brahmās. Since the time when he was the ascetic Sumédha in front of Dīpankara Buddha, the Bodhissatta had intended to pull all the populace out of the sea of samsāra and to help the populace taste the bliss of Nibbāna.

"*Not to forget the practice of Vipassanā Meditation*" is the correct interpretation of Buddha's last utterance. There are three types of forgetfulness:

1. Serious forgetfulness.
2. Ordinary forgetfulness.
3. Forgetting what should not have been forgotten.

Serious forgetfulness

It refers to persons who are with *ducarita* all the time. Killing others, stealing others' properties, etc., are called serious

forgetfulness. They will sink into the *apāya* – the four woeful states – in their future lives.

Ordinary forgetfulness

It refers to those who are enjoying life; who are absorbed in their daily routines with good food, good cars and happy family lives. People usually are involved with the pleasures of the sensual world, and forget to meditate. This too, is not good. Because of their forgetfulness, they will be in the sea of samsāra for a long time, after his life. They will face the dukkha of old age, the dukkha of sickness, the dukkha of death and the dukkha of rebirth again and again and again. Most yogis in this audience will be in this category, too. But when gathering wealth, if you have some intention of doing dana out of that wealth, then it is not so bad.

Forgetting what should not have been forgotten

It refers to those yogis who leave home to go to the forests and meditation centres to practise meditation to know Path and Fruition in this very life. Sometimes, the yogi, in the midst of his meditation, becomes forgetful in some of his notings. He will be delayed in reaching Nibbāna. One can be forgetful to be mindful, even in the meditation centre.

In the last utterance of Buddha, "*do not forget*" is the important reminder.

> If we do not forget the act of Dana;
> If we do not forget the act of Sila;
> If we do not forget Samatha Bhāvanā;

Mainly, if we do not forget to practise Vipassanā Meditation, then we are behaving to the linking of our Buddha.

The benefits of meditation are not obvious in the beginning. But they become quite noticeable in the middle and the latter phases of meditation. Buddha gave an analogy of the hatching of the egg. The mother hen sat on her egg every day regularly to hatch it. Likewise, the yogi needs to devote some time in his Vipassanā Meditation. How is the progress of meditation compared with the hatching of an egg? i.e.

1. the shell of the egg.
2. the egg white.
3. the egg yolk.

The ***shell of the egg*** resembles the *avijja* which is present all the time in the mind of the yogi (avijja is the cloud of darkness that blocks the vision of the way out of the sea of samsāra).

The ***egg white*** resembles the *tanhā* glue which ties the yogi to the Wheel of Life.

The ***egg yolk*** resembles the Vipassanā Ñāna in the mind of the yogi.

The hen sits on the egg for many days. For the first few days, it is not evident to the naked eye:

– how thin the shell has become.
– how dried up the glue is
– how mature the chick inside is.

The benefits are not clear in the early days of the meditation either.

After 20 days of constant sitting, it becomes evident to the naked eye that:

– the shell is very thin.
– the glue is quite dried.
– and the chick is quite ready to come out. The chick is full of energy. The kicking of its legs, the pricking by its beak can be detected.

After 28 days:

– the shell is so thin. The outside light can go through the shell.
– the glue is completely dried.
– the chick is very strong. The shell is broken by its strength and the chick comes out of its shell.

Likewise, the benefits of the Vipassanā Meditation become clearer at the middle and latter phase. In the early periods of the yogi's meditation, he is in no position to realise:

– how much the avijja is thinning.
– how much the tanhā glue is getting dried up at each noting.
– how mature his Vipassanā Ñāna is.

Later when his samādhi develops; the yogi knows by his experience:

– how the avijja in him is thinning.
– how the tanhā glue (the attachment towards human existence, celestial existence, Brahmā existence, the attachment towards the higher existences) is very dried. The yogi by then does not for long for any particular existence. Like the matured chicken, when the

Vipassanā Ñāna ripens, the yogi notices the benefits at each noting. He finds that his psycho-physical phenomena all perish at his noting. They are impermanent (*anicca*). They perish at a great speed. They have the afflicting nature (*dukkha*). He can in no way prevent these afflictions, i.e. Uncontrollable nature (*anatta*).

By his Vipassanā Nāna, the yogi acquires the penetrative knowledge that nothing is permanent (*anicca*), nothing is enjoyable (*dukkha*), and nothing is controllable (*anatta*).

The benefits become very obvious. By his continuos noting, once he reaches the Sotapatti Magga Ñāna, the avijja cloud which has been pushing him to the four woeful states will be extinguished.

Some yogis, after having cultivated the habit of Vipassanā Meditation, can spend the rest of their lives with mindfulness. The yogi who reaches *Sotapatti Magga Ñāna* and *Sotapatti Phala Ñāna* has seen Nibbāna. He will free from the four woeful states in his future existences. He has acquired enough courage to move in the sea of samsāra, only for seven more existences. In this life, even if he has wealth and fame, he will merely be detached about them. His only ambition would be to become an Arahat in this life or in the near future. He will not be happy to spend his time on the various distractions of taste, smell and looks. He can be happy only with the acts of dana, sila, bhāvanā. He is happy with the chores concerning Buddha, Dhamma and Sangha.

The yogi who has passed the state of *Sankhārūpekkha Ñāna* is free from *lobha*, *dosa* and *moha* most of the time, even when

he is not in the meditation centre. He is of a tranquil state of mind. This is one benefit of meditation – the clear and tranquil state of mind.

Secondly, the mind of a trained yogi is strong and well-behaved. If a person is not strong willed, when he faces sense-objects of great attraction, he will find himself getting very attached to them. His lobha will drive him to act unwisely. His wavering mind will lead him at whatever cost, to achieve what his lobha drives at. When he cannot get what he wants, his dosa will drive him to do disgraceful bodily actions and disgraceful verbal actions. The yogi with Sankhārūpekkha Ñāna will face pleasant as well as very unpleasant situations with equanimity. Such things will not disturb his peaceful state of mind.

Thirdly, when the yogi is in his early Udayabbaya Ñāna, his body and mind are very pliant and very well-behaved. He enjoys *pīti* (joy). Hence, the *pītija-rupa* (body filled with piti) will arise. Minor illnesses, such as headaches, migraine, and stomach-aches will be cured completely. Serious illnesses, which cannot be treated by physicians; which are not too far gone yet; can be cured at Sankhārūpekkha Ñāna too. Samādhi overwhelms the disease. The samādhi attained at the Sankhārūpekkha Ñāna corresponds to that of the Fourth Jhāna level. The late Venerable Māhāsi Sayādaw has explained that in detail.

These three benefits are ordinary (mundane) benefits. The greatest benefit is to have cut off bad kamma that the yogi had done in his previous lives – all the bad kamma that would have taken him to the four woeful states in his future existences.

Once the yogi has seen Nibbāna, the gates to the woeful states will be closed to him forever. In this present life, too, in his ignorance, the yogi might have done some kamma bad enough to send him to the four woeful states. Those kamma will have no chance to take effect, once the yogi has reached the Path and Fruition. It is like a tree which has been struck down by lightning. The tree will never grow again. Likewise the yogi will never break his five precepts. All the coarser *lobha*, coarser *dosa*, coarser *moha* are eradicated from him completely.

As a common worldling (*puthujjana*), it is very difficult for him not to break the five precepts. Noble people, old people – they all have to remind themselves again and again, not to break the five precepts. After practising Vipassanā Meditation, after having seen the Path and Fruition, it will be the yogi's second nature to practise the five precepts.

Methods Of Meditation

1. Sitting Meditation
2. Walking Meditation
3. General (Detailed) Noting

Sitting Meditation

The yogi approaches a quiet place; sits comfortably, keeping his body straight and his head erect; closes his eyes and starts to meditate. If the yogi chooses Anāpāna Satipatthāna the touch of air on one point of his nostril will be noted. Incoming breath will cause a sensation of touch on that point of the nostril; so also the outgoing breath, which will cause a

sensation of touch on that same point of the nostril. The yogi just focuses his mind on that sense of touch.

If the yogi is following the instructions of the late Venerable Māhāsi Sayādaw, the rise of his abdomen caused by incoming breath will be noted. Also the fall of his abdomen caused by the outgoing breath will be noted. The mind of the yogi, while trying to concentrate on the rise and fall of the abdomen at all times, will wander outside his body a lot, too.

The following sets of approaches are recommended stage by stage:

1. The yogi should note the rise of the abdomen. The next noting is on the fall of the abdomen, the third noting is on the sense of touch of his bottom on the seat (hardness). If the yogi finds that his mind is still wandering, the following second approach is recommended.

2. The yogi should note the rise of the abdomen. The next noting is on the fall of the abdomen, the third noting will be on the manner of sitting, then fourthly, on the sense of touch of his bottom on the seat. When noting the manner of his sitting, the yogi should disassociate his mind from the shape or the features of his body. He must note the sense of support (rigidity) in his body. If the yogi finds it too stressful to note four-steps, he should change to the three-steps noting. If he still finds it difficult, he should change to the two-steps noting. When the mind wanders, he must note the wandering mind two to three times. He will find that the wandering mind ceases to exist at one of his notings.

There are four kinds of Satipatthāna Meditation:

1. *Kāyānupassanā-satipatthāna*: Mindfulness of bodily process.
2. *Vedanupassanā-satipatthāna*: Mindfulness of sensations.
3. *Cittānupassanā-satipatthāna*: Mindfulness of thoughts or mental process (consciousness).
4. *Dhammānupassanā-satipatthāna*: Mindfulness of mind objects.

Noting of the rise and fall of the abdomen is *kāyānupassanā-satipatthāna*.

Noting of the pain is *vedanupassanā-satipatthāna*.

Noting of the wandering thoughts is *cittānupassanā satipatthāna*.

Noting of the sense of hearing, noting of whatever the yogi sees while walking is *dhammānupassanā-satipatthāna*.

Walking Meditation

For the yogi who aims to reach the Path and Fruition, it is very important to practise walking meditation. It contributes a lot to his sitting meditation, and as much to his general noting.

One-Step Noting

When the yogi is moving his left foot, he notes '*walking*'. When he is moving his right foot, he notes '*walking*'. The shape and form of the foot must not be in the mind of the noting yogi. Shapes and forms are *paññatti* (conventional truths) only. When striving to find the *paramattha* (absolute

truth), the yogi must confine his awareness to the sense of movement only.

Two-Steps Noting

When the yogi is lifting his foot to move, he notes '*lifting*'. The manner of movement of his foot upwards is to be noted. When the yogi puts his foot down, he notes '*putting down*'. The manner of downward movement is the only interest of meditation to the yogi.

Three-Steps Noting

When the yogi lifts his foot up, the manner of upward movement must be noted. When the foot moves forward, he notes the forward motion. Then he notes the gradual downward press of his foot to the ground.

In Vipassanā Meditation, conventional names and forms are not the interest of noting. The yogi should try to see the manner of movement in terms of the four constituent elements (*dhātu*) in all matter, namely:

1. *Pathavi-dhātu* (element of extension or earth elements)
2. *āpo-dhātu* (element of cohesion or water element)
3. *Tejo-dhātu* (element of kinetic energy or fire element)
4. *Vāyo-dhātu* (element of support of motion, or wind element)

When he lifts his right foot, he would notice that it becomes lighter and lighter as it goes up. That is the indication of the presence of the element of fire and the element of wind. When he puts his foot down to the ground, he would notice that it

becomes heavier and heavier. That is the indication of the presence of the element of earth and the element of fluidity. Knowing the four constituent elements is a significant step for the yogi. Only then can he comprehend paramattha sacca. The essence of Vipassanā Meditation is the ability of the yogi to be aware of all phenomena (1) as it is, and (2) when it happens.

Six-Steps Noting

The yogi notes the beginning of the lifting of his foot (heels). Next he notes the end of the lifting of his foot. Third – he notes the beginning of the forward movement of his foot. Fourth – he notes the end of the forward movement of his foot. Fifth – he notes the beginning of the downward movement of his foot. Lastly, he notes the end of the downward movement of his foot.

If the yogi makes full use of his walking meditation time, in addition to his sitting meditation time, within the forty-five days of his retreat, he is bound to reach the second Vipassanā Ñāna (*Pacccayapariggaha Ñāna*). He will find that, because he desires to lift his foot, his foot starts to lift. Because he desires to move forward, the foot actually moves forward. Because he desires to put his foot down, the foot comes down. The desire (*nāma*) arises first to cause the physical behaviour (*rūpa*) to happen.

An alternative six-steps noting is as follows:

The yogi notes the starting of the lifting of his foot. Then he notes that he lifts his foot. Third – he notes that his foot is moving forward. Fourth – he notes that his foot is going down. Fifth – he notes that the foot is touching the ground. Sixth –

He notices the whole of his weight on that foot, so as to start lifting the other foot. This approach is good for young people who have a lot of wandering thoughts.

If the yogi really can work as suggested, adhering to all the notings in walking meditation, he is sure to find the Path and the Fruition very quickly.

Cut the chain of Paticcasamuppāda (the Wheel of Life) by practising Vipassanā Meditation

All Buddhists understand that to be able to reach Nibbāna – where all dukkha are destroyed – the Wheel of Life, which is the root cause of the endless round of rebirth in the sea of samsara, must be broken. Therefore, Buddhists seek to find the dhamma that can cut the Wheel of Life. In fact, Vipassanā Meditation is the powerful dhamma in cutting the Wheel of Life.

Among the twelve factors pertaining to the causality of the round of rebirth, *avijja* (ignorance) and *tanhā* (craving) are the two *mulabhuta* (most fundamental) dhammas that are the two main causes of Paticcasamuppāda. The cessation of these two causes will lead to the complete termination of the Wheel of Life, and the realization of the Nibbāna.

Therefore, anyone who wishes to cut off avijja and tanhā must practise Vipassanā Meditation. Along the path of progress of Vipassanā Meditation, when the yogi reaches Udayabbaya Ñāna and Bhanga Ñāna, the yogi will realize by experience that it is possible to extinguish *avijja* and *tanhā*.

How the chain of paticcasmuppada is started by avijja

Avijja (ignorance) is the non-knowledge of the Supreme Enlightenment. In other words, not knowing the Four Noble Truths is *avijja*. *Moha* (delusion) and *aññāna* (non-knowledge) are synonyms of avijja. It is also not-knowing the Law of Dependent Origination (*Paticcasamuppāda*). Owing to this ignorance, the uninstructed worldling entertains wrong views.

Illusion dominates the unmindful person, and makes him blind to the afflicting nature of all sense-objects.

Vipassanā contemplation means watching and ceaseless contemplation of all psycho-physical phenomena that comprise both the sense-objects and the corresponding consciousness. The Vipassanā practice leads to the full awareness of their nature. As concentration develops; the yogi – upon seeing, upon hearing, upon smelling, upon eating, upon touching, upon reflecting, realises the arising and then the instant vanishing of them. He finds out that every psycho-physical phenomenon does not remain permanent, but passes away the instant after it arises. However, when he is unmindful, he fails to see that. And he thinks wrongly that 'it is permanent', 'it is pleasurable', 'it is satisfactory'. He seeks the pleasant object-objects. Avijja leads him to effort and activity (*sankhāra* and *kamma*). Because of avijja, there arises sankhāra, kamma, and hence the inevitable results of the round of rebirths.

How to cut the Wheel of Life started by avijja

When the yogi who practises Vipassanā Meditation reaches Bhanga ñāna, upon every event of hearing, seeing, smelling, eating, touching, reflecting, the watching consciousness promptly notes every psycho-physical phenomenon. Upon noting, the yogi finds the instantaneous passing-away of both the sense-objects and the consciousness. The yogi realises the impermanent nature of all things (*anicca*), the suffering (*dukkha*), and the uncontrollable nature of things (*anatta*). Because he understands the truth now, The un-truth (*avijja*) is extinguished. Sankhāra etc. are also cut off. By Vipassanā

Meditation the root cause avijja is terminated and the Cycle of Paticcasamuppāda is no more.

How the Wheel of Life is caused by tanhā

Tanhā (craving) exerts pressure upon us to find all sense-objects pleasant, and hence desirable. Because of this craving, *upādāna* (attachment), *bhāva* (becoming) etc. arise in sequence and cause the Cycle of Paticcasamuppāda.

How to cut the Wheel of Life caused by tanhā

By practising Vipassanā Meditation, when the yogi reaches the Bhanga ñāna, upon every event of hearing, seeing, smelling, eating, touching, reflecting, the watching consciousness promptly notes every psycho-physical phenomenon. The yogi finds the instantaneous passing-away of both the sense-object and the consciousness, upon noting. He finds all phenomena as dukkha since they are afflicting him constantly with their repeated cessation. Because he no longer finds it pleasurable, the craving tanhā is extinguished. Hence, *upādāna* etc. are no more. Vipassanā Meditation has destroyed the root cause tanhā, and hence cut the Wheel of Paticcasamuppāda.

Cutting the Wheel of Life by noting the vedanā

When summing up the formula of the Dependent Origination; *vedanā* (feeling) causes *tanhā* (craving) to arise. Tanhā causes *upādāna* (attachment). Upādāna causes *bhava* (becoming) to happen, and so on.

Because of the vedanā, the very foundation of the Wheel of Life, namely tanhā, arises. Tanhā will go on feeding the Wheel

of Paticcasamuppāda. The yogi must be able to watch the vedanā to such a degree of concentration that the cessation of Tanhā will happen. Then the Wheel of Paticcasamuppāda will be broken.

Three factors which enable the Wheel of Paticcasamuppāda to function, originate from vedanā incessantly. They are:

1. *Rāga-nusaya lobha tanhā* which dwells in the sukkha vedanā,
2. *Patigha-nusaya dosa* which dwells in the dukkha vedanā
3. *Avijja-nusaya Moho* which dwells in the upekkha vedanā.

How the raga-nusaya lobha tanhā dwells in the sukkha vedanā

By practising the Vipassanā Meditation, when the yogi reaches Udayabbaya ñāna, he has the pliancy of mind and body as well as the proficiency of mind and body. It seems to the yogi that the sense-object and the noting consciousness are happening by themselves. It is as if the yogi sat there watching the spontaneous occurrences. Vipassanā *pīti* arises in the mind of the yogi. A bodily state of well-being and a delightful state of mind arise. Hence, the attachment towards the sukkha vedanā arises in the yogi again and again. That is how *rāga-nusaya lobha tanhā* dwells in the meditating yogi.

How the yogi can get rid of the rāga-nusaya lobha tanhā

As soon as the yogi realises the occurrence of the *raga-nusaya lobha tanhā* in his Vipassanā Meditation, he should note his

state of mind as ‘peaceful’, ‘peaceful’, ‘delightful’, ‘delightful’, attentively. The yogi with the Udayabbaya ñāna when he notes ‘peaceful’, ‘peaceful’; will find the arising of the sukkha vedanā and then the quick disappearance of the sukkha vedanā. Upon finding it thus, he summarises that the rapid arising is followed by the rapid disappearance (passing-away) of the sukkha vedanā. Sukkha vedanā cannot be enjoyed. He even finds it as suffering (dukkha). He cuts off the *lobha-tanhā* in the sukkha vedanā. Because tanhā has been extinguished, upādāna, bhava are also extinguished. Hence, the Wheel of Paticcasamuppāda cannot carry on.

How patigha-nusaya dosa dwells in dukkha vedanā

When the yogi reaches Sammāsana ñāna in his practice of Vipassanā Meditation, bodily aches and pains, all the dukkha vedanā re-appear. The yogi feels upset about the appearance and the *domanassa-dosa* appear repeatedly in his mind. That is how the patigha-nusaya dosa dwells in the dukkha vedanā.

The yogi wishes to escape from the dukkha vedanā, and longs for sukkha. The longing (craving) is the tanhā which helps the Cycle of Paticcasamuppāda.

How the yogi can get rid of the patigha-nusaya dosa

As soon as the Vipassanā yogi realises that he has the patigha-nusaya dosa in his dukkha vedanā, he should carefully, with deep attention, watch the dukkha vedanā. When the yogi reaches Udayabbaya ñāna and notes ‘*painful*, *painful*’, he will find that the painful dukkha vedanā appears and then quickly disappears. The yogi tries to note all the rapid appearances and then the rapid disappearances of the pain. His mind is focused

on the consecutive appearings and disappearings so intensely that the pain becomes insignificant to him. The arising and then the perishing of the dukkha vedanā are distinct. It seems to have left out the dukkha vedanā itself. Hence, the patigha-nusaya dosa in the dukkha vedanā is extinguished.

The yogi who is facing dukkha vedanā longs to escape from the dukkha vedanā and longs for sukkha (i.e. *lobha tanhā*). But when he manages to override the dukkha vedanā at Udayabbaya Ñāna, it can be said that the lobha-tanhā is extinguished. Because tanhā has been extinguished, the Wheel of Paticcasamuppāda is cut too.

How avijja-nusaya moha dwells in the upekkha vedanā

When the yogi who practises Vipassanā Meditation reaches Sankhārupekkha Ñāna, he can watch sukkha and dukkha equally. He is able to note without much effort, so much so that he cannot detect the perishing part of the phenomenon. It is a very delicate form of delusion (*avijja*). Avijja-nusaya moha dwells in the mind of the meditating yogi.

How the yogi can extinguish the avijja-nusaya moha.

To extinguish the *avijja-nusaya moha* in the upekkha vedanā, the yogi must strive to be able to find the upekkha vedanā as *anicca* (impermanance). However, upekkha vedanā is so subtle that that the yogi normally cannot manage well. It is advisable for him to watch the original rising and falling of the abdomen faithfully.

When he notes deeply the rising, the falling, the sitting, the touching, all the phenomenon of rising, falling, sitting,

touching, perish at all notings, and at a very fast speed. He will find that his noting consciousness also perishes.

As the yogi finds that all sense-objects (namely rising, falling, sitting, touching) and the conscious mind – perish at all notings, he realises that nothing is permanent (*anicca*). he begins to acquire the anicca-ñāna, and the avijja-nusaya moha in his upekkha vedanā is extinguished. Because the root cause has been cut off, the Wheel of Paticcasamuppāda cannot go on.

Therefore, the raga-nusaya lobha tanhā in the sukkha vedanā, the patigha-nusaya dosa in the dukkha vedanā, and the avijja-nusaya moha in the upekkha vedanā can all be extinguished by Vipassanā Meditation. And hence the Wheel of Life (*Paticcasamuppāda*) can be cut for good.

Instruction on Meditation for the Yogis

(*translated by Daw Hnin Yi, Mawlamyaing, Myanmar*)

Individuals who have come to meditate would like to know what Vipassanā Meditation is.

This is the first lecture on the Basic Exercises or Basic Principles of Mindfulness Meditation by the most Reverend Sayadaw of Saddhammaransi Yeiktha (Meditation Centre) for those yogis who have come to practise Vipassanā Meditation at Saddhammaransi Yeiktha (meditation centre).

Those who have already started meditating would like to observe and attain a higher standard of concentration very quickly. To be able to acquire the highest goal quickly, you must listen and practise according to the 'Practice Exercises Of Mindfulness Meditation'.

There are three kinds of 'Practice Exercises Of Mindfulness Meditation'. They are:

1. Meditating while in the sitting position;
2. Meditating while walking; and
3. Meditating while performing daily activities.

Meditating while in the sitting position

Firstly, meditating while in the sitting position will be explained. Pick a quiet and peaceful place. Then choose the most comfortable posture which will enable you to meditate for quite some time.

You may sit with your knees bent under you or you may sit cross-legged, but you must choose the position which will enable you to meditate for a long time. When you are satisfied with your sitting position, keep your back and head straight. Then close your eyes and focus your attention on your abdomen and breathing.

When you inhale, or breathe in, you must note carefully that the abdomen '*rises*' as you inhale and thus '*expands*' it. In the same way when you exhale or breathe out, the abdomen '*contracts*' or '*falls*' gradually.

Thus you will note the expansion and contraction of the abdomen when you breathe in and breathe out.

But you should not concentrate on the abdomen only, also contemplate your mind on the progress of breathing – how the air when inhaled affects some pressure that pushes up from the inside. You must try to feel and know or realize this pushing up of the air from the inside and not on the abdomen, because the abdomen is there for its namesake only (*paññatti*). Vipassanā is not for its namesake but for its true nature (*paramattha*).

The pushing up of air from inside is paramat (*paramattha*), "the real thing that is happening" when you breathe in. You must note as carefully as you can that when you breathe out, the air that was being pushed up or forced up now gradually or slowly falls back into place or recedes and the abdomen contracts.

Thus you must be mindful of these two movements that take place when you inhale (breathe in) and exhale (breathe out). You will realize that when you breathe in, your abdomen rises

gradually and thus you say to yourself, "*rising, rising, rising*". Then when you exhale, the extended abdomen falls back into place gradually and you say to yourself, "*falling, falling, falling*".

At the same time that you are mindful of these two movements, you will concentrate more on the gradual force of air that makes the abdomen rise and the gradual contraction of the abdomen when you breathe out.

If you feel that these two points of mindfulness "*rising and falling*" are not effective, you may add another and say "*rising, rising, falling, falling, touching, touching*".

When you want to realise the touching part, you should not allowed yourself to be carried away with the shape of the limbs or objects that are touching each other, but concentrate on the hardness of the touch and say, "*touching, touching, rising, rising, falling, falling*".

If you still cannot concentrate with these three movements, then you can add another and say, "rising, rising, falling, falling, sitting, sitting, touching, touching".

When you are sitting, you will realize the fact that the upper part of your body is erect and taut. You must not think of the shape of your head, body, hands or legs at all, but you must realize that your body is taut with the force of air that has pushed you up into the sitting position, and the hard feeling that you have when you are sitting, that is touching.

So now, you have four things to make a mental note of:

– *rising, falling, sitting* and *touching*,

And when you do that, your mind will become calm. When your mind is calm and at peace, your concentration will become stronger and then insight will arise. If you think "*rising, falling, sitting, touching*", seems effective, you may meditate concentrating on them . But if your mind is too anxious, you can suit yourself by choosing either way, i.e. two or three or four things to make a mental note of.

A beginner's thoughts may wander here and there either to the pagoda, or monastery or to the market or to the house. When this occurs, you must make a note of your wandering thoughts and say to yourself, "*wandering, wandering, imagining, imagining, planning, planning*", if your concentration is strong, your wandering thoughts will disappear within a short time if you observe them precisely, closely and well.

At first it may take some time to observe your wandering thoughts, but later, with a determined mindfulness, they will disappear quickly. Not only will your wandering thoughts disappear, but also your mindfulness of those wandering thoughts will disappear too, because nothing is everlasting or permanent. And that is *anicca*. "Transient indeed are all component things". All component things arise, but perish within a twinkling of an eye. It is obvious that they are all subject to 'birth and decay'. This coming into being and then perishing or disappearing is nothing but *dukkha* – suffering: and this suffering cannot be warded off in any way or by anyone and you cannot do anything about it, and that is *anatta* – uncontrollable by any force or means. There and then you will come to realise the truth that all component things are transient, all component things are objects of suffering and all component things are uncontrollable.

As you go on concentrating on rising, falling, sitting, touching for about half an hour or forty five minutes, you will notice that your limbs will start to ache, or become painful or numb. When this occurs, you must try to realize such suffering by changing your concentration from *rising, falling, sitting, touching* onto the pain, or by concentrating your mind on the pain.

There are three ways of mindfulness meditation with regard to pain:

1. The first is to concentrate on the pain so as to make the pain disappear.
2. The second is to make this pain go away in an aggressive manner.
3. The third is to contemplate and realize the truth about the pain you are suffering.

The first way is when your mind is concentrated on the pain to make it pass away with the intention of being relieved of the pain and to attain pleasure. That is done by greed (*lobha*), that is, being greedy for your pleasure. Mindfulness meditation is not for pleasure but to stop the greed in you, and if you cannot kill your greed you will not be able to realize its true nature. So you should not contemplate in this way.

The second way, where you determine yourself to get rid of this suffering, is not good either, because there is anger in the determination. In other words, determination is coloured with anger, and mindfulness meditation does not allow anger to creep in.

The third way is how you should concentrate your mind on the pain itself – how it has come about and what are its qualities.

When pain occurs, yogis would like to pull themselves together. You must let your body and mind relax. You must not be anxious and ask yourself, “Will I have to stay like this for the whole hour?” or “Will I have to go on suffering like this all the time ?”

Pain or suffering will come as it will, and your duty is to be mindful of that pain. You must keep a calm mind and be patient. You must have the patience which is the main thing, because it is with patience that you can reach Nibbanā (patience is the most useful thing in mindfulness meditation). You must be calm both in mind and body and relaxed. Don’t be too taut. Keep your mind on the pain and think where you can pinpoint it and feel how painful it is – where is the pain most crucial – on the flesh? on the skin? or down to the veins, bones or marrow? You must concentrate very deeply on the particular part of your body where the pain occurs and say to yourself “*painful, painful; aching, aching*” and know exactly where they occur and how painful it is. Superficial mindfulness meditation is not allowed. If you are mindful of such pain, numbness and aches, you will notice that those pains and aches will become more severe and unbearable. Just as the pain occurs and become unbearable, so also will that pain lessen and subside naturally. But you should not lessen your concentration. You should earnestly and enthusiastically continue being mindful of them and say to yourself, “painful, painful, aching, aching” until they disappear one by one, or until the painful areas change places.

When you become very energetic and enthusiastic in mindfulness meditation, insight will arise. As your concentration becomes stronger or advanced, the pains and

aches will disappear as soon as they appear. You will notice that the pain does not go on for long – neither does your mindfulness meditation, nor does the knowledge of the pain. All things are not everlasting or permanent – they are all impermanent or transient. Birth and decay are so quick and painful and protection from such transcience and pain is not possible. So we come to know that,

Pain is *anicca* – impermanent.
Pain is *dukkha* – suffering.
Pain is *anatta* – uncontrollable.

While you are meditating, you will hear sounds, see things and smell things that are around you. You will hear especially the sound of cocks, birds, hammering, and beating sounds and of men and cars. When you hear such sounds you will make a mental note and say, "*hearing, hearing*" but your mind must not follow those sounds.

If your concentration power is strong, these sounds that you are hearing will become indistinct and they will be carried far away, or they may become loud and near or hoarse and not clear. In time you will come to realise that as you say to yourself "*hearing, hearing*", the sounds will disappear slowly – so will the knowledge or awareness of hearing and your mindfulness meditation of hearing.

The sounds you heard at first will vanish one by one, or the syllables of a word you heard will not be connected with one another to make sense. For example, the word 'gentleman' could become disconnected as 'gen-tle-man'. Just as the sounds disappear, so will the awareness of hearing and the

mindfulness meditation vanish naturally. That is *anicca* – not everlasting. It is impermanent.

The occurrence of sounds and their disappearance is so quick and so obvious, that is *dukkha* or suffering. Then, as nothing can be done to ward off the occurrence and disappearance of sounds, it is *anatta* – uncontrollable.

There and then you will come to realise that sounds are not everlasting; the knowledge of Mindfulness Meditation is also impermanent and you can do nothing to stop them from happening or disappearing. That is the realisation that you will experience from mindfulness meditation on sounds.

Mindfulness meditation during the sitting position '*rising, falling, sitting, touching*' has to do with the body, so it is known as *Kayānupassanā Satipathāna*.

Being painful, numb and aching has to do with pain, so it is known as *Vedanupassanā Satipatthāna*.

"*Wandering, wandering; planning, planning; thinking, thinking*" has to do with the mind so it is known as *Cittā-nupassanā Satipatthāna*.

"*Seeing, seeing; hearing, hearing; smelling, smelling*" has to do with the law of dhamma so it is known as *Dhamma-nupassanā Satipatthāna*.

So we see that these four Satipatthāna are included when a yogi practises mindfulness meditation during the sitting position.

Meditating while walking

There are four kinds of noting in walking meditation. Each step is observed closely and carefully as one object of movement, or as two objects of movement, or as three objects of movement, or as six objects of movement.

The first way is to make a note of the step as one object of movement and say to yourself (left foot forward, right foot forward), keeping your mind close on the forward movement of the step and not on your foot. In other words, your mind must not be attached to the shape of the foot. It is very important that it is the gradual moving forward of the foot which you must be interested in, and not the foot itself.

The second way is to observe your step as two objects of movements *lifting, dropping; lifting, dropping*. In this case, you must be aware of the gradual upward lifting of your foot . You must detach yourself from the shape of your foot because it is there for its namesake (*paññatti*) only. What you must realise is the awareness of the element of motion that is going up gradually into the air when you lift your foot. Knowing that it goes up and being aware of it is (*paramattha*) – the real thing that is happening at the moment, i.e. mental and bodily process – *lifting, dropping*.

The third kind is when you are aware of the three objects of movement of your step. *Lifting, pushing, dropping; lifting, pushing, dropping*. When you are lifting your foot you must attentively note the gradual upward movement of your foot. Then, when you push your foot forward, you must be aware of your foot moving forward slowly and then, when you drop

your foot, you must be aware of your foot falling or dropping down lower and lower, slowly.

All these three objects of movement must be keenly observed and watched very closely and attentively, so that you know that when your foot is being lifted slowly inch by inch, then you will realise that it gets lighter and lighter as you lift it. When you push your foot forward you will notice and observe the gradual forward movement. Then, when you drop or put your foot down, you will experience the heavy feeling that you have as your foot descends or gets lower and lower to the ground or the floor. When you have this awareness in mind, you are beginning to have some sort of insight or penetrated knowledge.

Lightness is brought upon by *tejo*, element of warmth and *vāyo*, element of motion or movement. Heaviness is caused by *pathavi*, element of toughness or hardness and *āpo*, element of liquidity.

The knowledge or awareness of such mental and physical phenomena is the beginning of having penetrated knowledge of the intrinsic nature of mental and bodily process as it really is. That is the third way of walking mindfulness meditation – *lifting, pushing, dropping*.

Now the fourth way is when you observe one step as six objects of movement – *beginning to lift, lifting; beginning to push, pushing; beginning to drop, dropping*.

When you begin to lift your foot, the heel is lifted first. Only after that are the toes raised and lifted when you lift your leg.

When you begin to push your foot forward you must know that the movement of your foot is going forward and not backward. Then when you are about to drop your foot, your forward movement is checked a bit, later when you begin to put your foot down it drops downwards slowly and, finally, your foot touches the ground or floor and your foot is dropped.

Another way of observing your step as six objects of movement is – *intending to lift, lifting, intending to push, pushing, intending to drop, dropping*.

Here again, you must realise and be mindful of both mental and physical phenomena.

There is still another way of noting the step as six objects of movement – *lifting, raising, pushing, dropping, touching, pressing*.

When you are lifting, you must be aware of the heel lifting itself and say *lifting, lifting*. Then your toes will rise themselves upwards and you will realise it as *raising, raising*. Next you will push your foot forward and note *pushing, pushing*.

After pushing your foot forward you will drop it, and it is important that you must observe carefully your foot coming down slowly to the floor and note *dropping, dropping*. Then, as it comes down, you must know and feel the touching of the foot with the floor or the ground and say *touching; touching*.

Finally, in order to lift the other foot you must press this foot and note *pressing, pressing*. This is the last of the realisation of one step as six objects of movement.

Meditation while performing daily activities

As yogis, you will have to practise mindfulness meditation also in your daily activities during your daily routine.

It is not the time for sitting meditation nor walking meditation. During your daily routine, it is being mindful of the small daily tasks or activities that you do when you return to your hostel, i.e. when you open and close the door, make your bed, fold the sheet, change clothes and wash them, arrange or prepare meals, eat, drink and perform other small activities. It isn't only these that you have to be aware of, you also have to note how you eat. When you see your lunch, you say *seeing, seeing*. When you stretch your hand to eat you say *stretching, stretching*. When you touch it you say *touching, touching*. When you prepare your lunch you say *preparing, preparing*. When you take it you say *taking, taking*. When you open your mouth you say *opening, opening*. When you put your meal into your mouth you say *putting, putting*. When you raise your head you say *raising, raising*. When you chew you say *chewing, chewing*. When you know how it tastes like you say *knowing, knowing*. When you swallow you say *swallowing, swallowing*. This is what Mahāsi Sayādaw himself practised and was mindful of when eating a mouthful of lunch. So you should all be mindful of such movements closely, precisely and enthusiastically.

Those obedient and diligent yogis who wish to practise just a mouthful of lunch will not find it easy to be aware of all movements at the beginning. Sometimes they may forget some movements but you must not be discouraged if this happens. Later when your knowledge or power of mindfulness becomes

stronger and advanced, your penetrated knowledge will enable you to remember every movement.

When you begin practising your mindfulness of daily activities, you should be aware of the daily activity or movement which is the most prominent for you. For example, if stretching your hand is the most distinctive activity, then you should say, *stretching, stretching*. If bending your head is more prominent, say *bending, bending*. If chewing is more prominent then note *chewing, chewing*. You must be mindful of only one prominent movement. If your mind which is focussed on that *one* distinctive movement becomes really concentrated, then you can practise being mindful of the other movements one by one until your contemplation becomes deep and advanced and then, later on, you will gain insight.

Our benefactor Mahāsi Sayādaw had said that '*chewing*' is the most outstanding and distinct movement.

It is only the lower jaw that is working when we say '*chewing*'. If you are aware of this lower jaw movement you will be able to contemplate on the chewing movement easily and well.

I think practise exercise in eating lunch is now quite complete. *Sitting, touching, bending, stretching* are minute details. When the idea of wanting to sit becomes distinct to you, say *intending to sit, intending to sit*. Then you sit down, and when you are in that sitting position, you say *sitting, sitting* and you sit.

You must dissociate yourself from your head and hands and gradually and slowly lower yourself down to the floor, at the same time realising the heaviness you feel when lowering yourself to the floor, In this way, you contemplate on the mental and bodily process.

Then when you want to stand up or get up you say *intending to stand up, intending to stand up*. Your mind, which wants or desires to get up, is forced by the element of motion, Vayo, which pushes you up, and you say *filling up my energy, filling up my energy, supporting myself with my hand, supporting myself with my hand*.

When you feel that your energy is up to the mark you will gradually feel yourself moving upward slowly with your hands supporting you and you will find yourself standing, and you say *standing, standing*.

Words are for namesake (*paññatti*) only, What you must realise or contemplate is the slow and gradual upward movement step by step. Watch it precisely, closely, and well. You must know and observe, closely and enthusiastically, the slow gradual element of motion involved in the standing up position because this is the real thing (*paramattha*) we want to contemplate.

When getting up, yogis themselves know they become light as they rise. When they sit down they feel somewhat heavy. A yogi knows that when you stand you become light and when you sit you become heavy. Rising makes your body light and that is *tejo-vayo*, sitting down makes you heavy and that is *pathavi-āpo*.

When a yogi comes to realise the truth about nature, i.e. mental and physical phenomena, it is said that enlightenment about mental and bodily process is attained.

That which comes into being and that which decays cannot be seen clearly. But the truth that mental and physical phenomena is not everlasting is true. Nothing at all is permanent.

The action or movement is impermanent; the knowledge of mindfulness is neither permanent nor is it mental and physical phenomena.

Whatever arises is subject to disappearance or passing away, that is *anicca*. The arising and passing away or birth and decay of mental and physical phenomena is so quick and so troublesome that it is *dukkha*. How can we protect ourselves from this *dukkha*? We cannot protect ourselves from this '*dukkha*' nor can we stop it from arising or disappearing, so it is *anatta*.

If you come to know about anicca, dukkha and anatta, you are said to be thorough in *samanna lakkhana*. And if you are thorough or skilled in samanna lakkhana, then you will attain the penetrated knowledge or insight you wish to have.

Bending and stretching are small daily activities. Wanting to bend and noting attentively the gradual movement of the arm – the lightness experienced when one raises the arm. When one want to stretch again – the action of stretching appearing and the arm stretching slowly and slowly and becoming stretched and getting heavy and falling down heavily and gradually. All these natural physical phenomena will be experienced by the yogi himself or herself.

The bending or stretching is not everlasting. Neither is the mindfulness meditation of these actions or movements permanent. All these cannot be warded off so it is uncontrollable. So if you study and practise this mindfulness meditation earnestly and closely you will be able to acquire that precious '*Penetrated Knowledge*' or '*Insight*' about

Vipassanā Meditation. “May you all acquire that noble and valuable insight you have been searching for.”

As you have listened to the briefing on these three basic principles of mindfulness meditation, may you all be able to practise accordingly and thereupon soon be able to acquire the extinction of greed, the extinction of anger, the extinction of delusion, and thus attain Nibbanā for which you have been searching.

Sādhu – Sādhu – Sādhu.

Translation of the Sharing of Merits, prompted by the Sayadaw and recited by the disciples at all occasions

Venerable Sir, we want to escape from the danger of samsāra. We aim to embrace the fruition of Nibbāna quickly. We wish to be able to prevent the possible dangers coming to us. We desire to improve and increase all possible blessings in both mundane and supramundane levels. We would like to help in preserving and propagating the long-lasting dispensation of Buddha.

With these intentions, we families gather here, offering various dana to the Sanghas. We offer robes to the Sanghas. We entrust the attendant with cash donations, with which any necessities may be obtained for you.

Today, we have taken refuge in the Triple Gem. We vow to observe the Nine Precepts. We will try to be as mindful as possible throughout the day. We have rendered our services in carrying out our today's ceremony. We participate in listening to your dhamma desana.

Venerable Sir, by the virtue of these merits as mentioned; may we be able to strive to reach Nibbāna, where our defilements are eradicated, and where only *Magga* (Path) and *Phala* (Fruition) ripen.

Venerable Sir, on this (*Vesak*) day, we have acquired the merits of *dana kusalā*; *sila kusalā*; *bhāvanā kusalā*, *veyyavacca kusalā*, *dhamma savana kusalā*. By the strength of these merits, starting from today, may all dangers disappear. May we maintain health and happiness. In all our future existences, may we be able to practise to fulfill all perfections (*paramitas*), as all Bodhisattas and all noble people have done.

Venerable Sir, for what we have done today, may our fathers and mothers, grandfathers and grandmothers, all relatives and friends, know of it. We share our merits with them.

Guardian devas of our bodies, of this building, of this compound, of this estate, of this town, as well as the guardian devas of Buddha's sāsana, devas from all heavenly realms – may they share our merits.

Not only devas and humans. but also all other beings are invited to share our merits. Parents, teachers and all beings, may they share our merits, too.

May they be well and happy!

Sādhu – Sādhu – Sādhu.

Translation of the Blessing given by the Sayadaw at all occasions

By donating the various items to the Sanghas; by offering food to the Sanghas; out of these volitions, you have acquired Dana Kusalā. Likewise, you have accumulated the Sila Kusala as well as the Bhāvanā Kusalā.

By the merits of your dana kusalā, sila kusalā and bhāvanā kusalā:

- ☸ May all dangers be away from you;
- ☸ May you be complete with all the blessings that you may desire,
- ☸ May you be able to have the industry to practise the Noble Path,
- ☸ And may you taste the Path and Fruition;
- ☸ May you reach Nibbāna.

Translation of the Contemplation made by all yogis in the Saddhammaransi Meditation Centre before each meal

1. All these food-offerings, of such variety;
I do not take to enjoy
Nor do I take to incite pride in me;
I do not take to enhance my beauty
Nor do I take to make a blossom of my body.

2. I take this food to sustain this (*cattu-dhāttu*) body;
So that I may live long, without fatigue;
To learn Dhamma, practise Buddha's sasana.
I take this food so that I be not hindered
By the old *vedanā*, nor by the new *vedanā*.

3. With awareness and restraint,
Without indulgence,
I take this food to keep me fit for the day.

This is how I make use of the food.

Quick Reference: From Pali to English

A

abhijjhā – covetousness
adinnādāna – taking or destroying animate and inanimate properties which have not been given
adukkha asukkha vedanā or *upekkha vedanā* – indifferent feeling
ahetuka-ditthi – Causeless belief
akarana – non-action
Amata – Decayless state
Anāgami – Non-returner
Anāpāna Satipatthāna – Mindfulness on respiration
anatta – non-self
anatta-lakkhana – indication of non-self
anicca – impermanence
apācayana – paying reverence to the sanghas and the elders
āpati – offence
apāya – woeful state
arahat – person who has attained the last and highest stage of the Path
ariya – noble being
āsavakkhaya ñāna – comprehension of cessation of corruptions
atta-ditthi – speculation about oneself, Personality Belief
āyatana – sense-organ, sense-bases

B

bbaya – understanding the nature of cessation, passing away of the phenomenon
bhāva – existence
bhāvanā – meditation (*Samatha bhavana, Vipassanā bhavana*)
bhikkhu – buddhist monk
bhikkhuni – buddhist nun
Bodhisatta – A being destined to attain Buddha-hood
Brahmā – Creator
Buddha Vacana – Utterances of Buddha
byāpāda – malevolence

C

cetasika dukkha – mental suffering
cetasika sukkha – mental bliss
Cula-sotapana – One whose future is ensured in the sense that his next existence will not be in an apaya region
Cutūpapāta ñāna or *Dibbacakkhu ñāna* – Perception of the disappearing and reappearing of Beings

D

dana – act of giving
deva – deity
Dhamma – Wisdom propounded by Buddha
 – *Dhammadesanā* – Exposition of Dhamma
 – *Dhamma savana* – Listening to Dhamma
 – *Nāma-dhamma* – Dhamma concerning mind factor
 – *Rūpa-dhamma* – Dhamma concerning material composition
Dhammacakkappavattana Sutta – Buddha's first discourse
dhātu – primary elements
ditthi – view or belief
 – *Ahetuka-ditthi* – causeless belief
 – *atta-ditthi* – speculation about oneself
 – *ditthijukamma* – making one's view straight
 – *micchāditthi* – wrong views
 – *sakkāya-ditthi* – concept of 'I'
 – *visama-hetuka-ditthi* – unequal belief (belief of Creators)
dosa – anger
ducarita – deeds of bad conduct
 – *kāya-ducarita* – physical wrong doing
 – *mano-ducarita* – mental wrong doing
 – *vaci-ducarita* – verbal wrong doing
dukkha – Suffering
 – *cetasika dukkha* – mental suffering
 – *kāyika dukkha* – bodily pain
 – *samsāra dukkha* – suffering due to one's wandering in the rounds of rebirth
Dukkha Lakkhana – Indication of Dukkha

J

Jhāna – Absorption

K

kamesumicchācāra – committing sexual misconduct
kamma – action, deed
kamasukkhallik'anuyoga – attachment to worldly enjoyment
kāya-ducarita – physical wrong doing
kāyika dukkha – bodily pain
kāyika sukkha – bodily comfort
khandha – body
khanti – patience, tolerance
kilesa – impurity
   – *moha kilesa* – delusion
   – *raga-nusaya kilesa* – attachment towards the pleasant sensation
kusalā or *puñña-kiriya-vatthuni* – meritorious action

L

lakkhana – writing, inscription, mark
lobha – greed
lobha-tanhā – craving called 'greed'

loka – world or population
lokavohāra – ordinary way of expression
lokiya – mundane
lokuttara – supramundane

M

Mahāparinibbāna – Great Decease
Magga – Path
Magga ñāna – Knowledge of Path
mano-ducarita – mental wrong doing
metta – loving kindness
micchāditthi – wrong views
moha or moha-kilesa – delusion
mokkha – escape from the sea of Samsara
musāvāda – telling lies

N

nāma – mind
nāma-dhamma – dhamma concerning mind factor
Ñāna – Knowledge or insight
  – (1st) *Nāma-rūpa pariccheda Ñāna* – knowledge of the reality of *nama* (mind) and *rupa* (matter)
  – (2nd) *Paccaya pariggaha Ñāna* – knowledge of causes and effects

– (3rd) *Sammāsana Ñāna* – Insight into the three characteristics of existence
– (4th) *Udayabbaya -nupassana Ñāna* (for further explanation see also *Udaya* and *bbaya*) – Insight into the rising and passing away of phenomena
– (5th) *Bhanganupassana Ñāna* – Insight into passing away; the perishable nature of composite things
– (6th) *Bhayānupassana Ñāna* – Knowledge of the presence of fear of composite things
– (7th) *ādīnavānupassana Ñāna* – Knowledge which reflects on the danger of composite things
– (8th) *Nibbidānupassana Ñāna* – Knowledge which reflects on feelings of disgust aroused by composite things that are dangerous
– (9th) *Muñcituka-myata Ñāna* – Knowledge of the desire for release from composite things which cause feelings of disgust
– (10th) *Patisankhānupassana Ñāna* – Insight arising out of further contemplation
– (11th) *Sankhārupekkha Ñāna* – Insight arising from equanimity
– (12th) *Anuloma Ñāna* – Adaptive knowledge which rises in connection with the Four Noble Truths
– (13th) *Gotrabhu Ñāna* – Knowledge which destroys the lineage of common worldlings
– (14th) *Nibbāna* – Enlightenment
– *Sotapatti Magga Ñāna* – knowledge of entering the stream of the Path
– *Sotapatti Phala Ñāna* – Knowledge of the Fruition of the Stream-Winner

nimitta – signs

O

ovāda – teaching of Buddha
Ovādana Pātimokkha (see also separate explanation for *Ovāda*, *Pāti* and *Mokkha*) – Exhortations concerning the rules of the order

P

pānātipāta – injuring and killing living beings
paññatti – conventional truth
Paramattha – Absolute truth
Paramattha desanā – Ultimate Teaching
Paranibbāna – Complete Nibbana
pāpa – evil-doing
Paramita – Perfections
Pāti – Those who listen to the teaching of Buddha
pattānumodana – feeling delightful and accepting the sharing of merit
pattidānā – transferring of merits to others
Paticcasamuppāda – The Law of Dependent Origination (Wheel Of Life)
phala – fruition
phala ñāna – knowledge of the fruition
pharusavācā – using abusive language
pisunavācā – backbiting and calumny
pīti – joy, bliss, or pleasurable interest of mind
pītija-rūpa – pleasurable buoyancy of body (or filled with pīti)
pubbénivāsanussati ñāna – reminiscence of past births
puñña-kiriya-vatthuni or *kusalā* – items of meritorious actions
puthujjana – common worldling

R

rāga-nusaya kilesa – attachment towards the pleasant sensation
rūpa – matter (body)
rūpa-dhamma – dhamma concerning material composition

S

sabba – every
sabba pāpaca akarana (for further explanation also refer to individual words *sabba*, *pāpaca*, and *akarana*) – one must refrain from wrong
Sabbaññuta ñāna – Utmost self-awareness (of Buddha)
sādhu – well-said
saddhamma – the true dhamma
sakkāya-ditthi – concept of 'I'
samādhi – concentration
samphappalāppa – taking part in frivolous conversation
sangha – congregation of Buddhist monks
sankhāras – mental formations, e.g. volitional activities
saññā – perception
samsāra – rounds of rebirth
samsāra dukkha – suffering due to one's wandering in the rounds of rebirth
Sāsana – Teaching of Buddha
Satipatthāna – Application of Mindfulness
Satipatthāna Meditation – Mindfulness Meditation
– (1st) *Kāyānupassanā satipatthāna* – Mindfulness of bodily process

– (2nd) *Vedanupassanā satipatthāna* – Mindfulness on sensations
– (3rd) *Cittānupassanā satipatthāna* – Mindfulness on thoughts or mental processes (consciousness)
– (4th) *Dhammānupassana satipatthāna* – Mindfulness of mind objects

sila – morality
sucarita – avoiding all ducarita
Sugati – a happy state
sukkha vedanā – comfort
– *cetasika sukkha* – mental bliss
– *kāyika sukkha* – bodily comfort

sutta – discourse
– *Dhammacakkappavattana Sutta* – Buddha's first discourse

T

tanhā – all forms of craving

U

udaya – understanding the nature of happening, arising, coming into being
upādāna – attachment
upekkha – indifference
upekkha vedanā or *adukkha asukkha vedanā* – indifferent feeling

V

vacī-ducarita – verbal ill-action
vedanā – sensation (feeling)
Vedanānupassana Satipatthana – Mindfulness on Sensation
Vesākha or *Vesak* – name of the month of May in the Indian calendar
veyyavacca – attending to the needs of ceremonies concerning Buddha, Dhamma, Sangha and to the needs of elders.
viññānam – consciousness
Vipassanā – Insight
Vipassanā ñāna – ability of attaining insight
Vipassanā Meditation – Insight Meditation
visama-hetuka-ditthi – unequal belief (belief of creators)